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"The Peculiar Institution."

SALE OF A WHITE GIRL.

A correspondent of the Saturday Visiter, formerly a resident of a Slave State, but now living in Pittsburgh, furnishes the following case of the sale of a white slave girl, which came under his notice.

"During the earlier part of my sojourn in this country, I lived in a Slave State. There, every Saturday, my ears were assailed with the ruffian voice of the auctioneer, as he shouted the remunerative qualities of the wretched being on sale, while the villainous speculators in the souls for which the Son of God gave up his life on the cross, handled and felt the poor victims' bodies, and queried, 'warrant them sound?' exactly as one would do if buying a horse. My God, how I blushed for my kind! Pray observe, that I was in a place where, according to the Whigs, 'Slavery exists in its mildest form;' in fact I was in one of the strongest Whig cities in the Union; and yet I was eye witness to a scene enough to freeze your very soul with horror,' the atrocity of which no one can conceive who has not himself been a witness of the like.

One day I noticed the slave market rather more crowded than usual (it was directly opposite the store in which I was engaged.) Curiosity led me to swell the number of the audience; and, O God! I shall never forget the scene which presented itself to my view. A beautiful girl, about 18 years of age as white as the fairest belle in Pittsburgh, stood, drowned in tears and wofully dejected, beside the devil incarnate, whose business it was to dispose of her body and soul to the highest bidder; he spoke long, loud and laciviously of her charms but could not entirely quench the latent spark of human feeling—some few cried 'shame!' He could not excite the bestial passion of the lustful to entrench upon their pockets to the extent he wished. Not even were the brutal traders in female purity from Orleans satisfied with his exordiums of her excellence. They should know more. An aged gentleman bid $600, and there it stopped. The old man's eye glistened, and he drew up his attenuated form to its full height; he thought the prize was his, and that before to-morrow's sun had sunk in the west, the fair flower that bloomed before him would be blighted and blasted forever. But not so. The skilful auctioneer of God's image saw that he had raised as much as he could with the poor girl's present appearance, as she had clothed herself as neatly as they would allow her. He, crying, gentlemen, you know not what a prize you let slip, pulled off a turban which she wore, and a magnificent head of long hair fell down about her shoulders, as dark as night, and wavy as the sea when fanned by a gentle breeze. The southern rascal bid $650; the old one $700, and again all was fair for the hopes of the Septuagenarian, when with dastard hand the ruffian salesman tore asunder the dress which covered her bosom and exposed to the libertine gaze around him a bust in beauty and purity never surpassed by painter or sculptor. I turned away and went home sick at heart. Forgive me, O God! if I almost doubted your justice. I was informod a few hours after, that the poor girl swooned, and while in a state of insensibility, was examined, bid for, and at last bought by one of the southern traders. May God have pity on her.

On inquiry I found that she had been raised and educated by an old lady, whose property she was, and who died suddenly, intestate. For the purpose of division among her heirs, her real estate and slaves were all sold by auction, under an order from some Court of Law. I had lived for many years in a country where Law and not Justice ruled; had seen much of the iniquity of the system, but never was so thoroughly disgusted as in this instance. I remained but a few weeks in Tennessee, and without the slightest feeling of regret, although I left many dear relations behind, came here a comparative stranger to all around me, but have now made many dear friends, all of whom have as great a repugnance to the horrible traffic as myself."

Pro-Slavery.

We extract the following passage from the annual message of the Governor of Florida to the Assembly, delivered on the 28th ult.

But amid the congratulations which I could not repress as to the prosperous condition of our beloved country, I cannot consider my duty as wholy performed, if I were to omit an allusion to the threatening aspect of the clouds now lowering over our Southern horizon, enveloping in darknes the future destiny of our glorious confederacy. The omens are portentous that a systematic and incendiary assault upon the peculiar institutions of the South will soon be made, with a determination and strength which can no longer be regarded with contempt. A party is arrayed at the North as the "Free Soil" party, formidable for its numbers and the ability of its leaders. The objects and designs of this party are boldly avowed, and will doubtless be prosecuted with zealous industry. I have no fears that when the issue is distinctly presented, the South will be united in its resistance to this wanton aggression on its rights; and that all the differences of opinion, upon questions of less vital importance, will be merged in its determination not to submit to an outrage, (which from the nature of our relations, as coëqual members of the same great family of States,) is as insulting as it was unprovoked. But the time is perhaps, at hand, when it becomes us as a State, deeply interested in the preservation of the rights of the slaveholder, to announce our opinions and feelings upon this momentous subject.

The adoption of Congress of the so called "Wilmot Proviso," as a general rule of all newly acquired territory, and the submission to it by the Southern States, would reduce us to a condition of political inequality with the Northern States, wholly inconsistent with the objects of the Federal Union, as well as with our rights as one of the sovereign parties to that compact. Inequality of political rights implies inferiority, and can never be submitted to as long as we retain the power to be free, and that rightful appreciation of liberty, which is "the richest jewel in our heritage as Americans."

To preserve the Union, so dear to us, the South has hitherto submitted to much; and, I doubt not, is ready to submit much more, when the sacrifice involves anything short of national degradation. But every American, who appreciates as he ought his privileges and duties as such, cherishes in the deepest recesses of his heart, an undying devotion to something dearer to him even than the Union, which he so much loves.

I shall have no opportunity of again addressing, thus formally, the representatives of the people of Florida, before my retirement into private life, upon the expiration of the term for which I was elected. I therefore embrace this occasion to renew my grateful acknowledgments to my fellow citizens for that confidence which called me to the Executive chair, and for the uniform and generous support which has sustained me in the arduous and responsible duties of my office.

I am conscious of many imperfections, but want of integrity of purpose, and of a sincere and ardent devotion to the best interests of the people of Florida, are not among them. To the extent of my humble abilities, I have laboured to promote their welfare: and I am devotedly grateful that the indications of general prosperity which I see around me, and the obviously improved condition of the State for the last four years, prove that our efforts have not been altogether in vain.

I shall return to the walks of private life with renewed devotion to my adopted State, and with fervent prayers that the liberties and blessings, which a kind Providence has so lavishly bestowed upon us, may be perpetual.

W. D. MOSLEY.

Executive Department, November 28, 1848.

From the Augusta [Ga.] republic.

NORTHERN FEELING ON THE FREE SOIL QUESTION.

We have kept our readers honestly advised of the state of feeling in the non-slaveholding States. As a farther proof that they are all against our equal participation, in the New Mexican lands, we merely refer to the action of the Legislature of Vermont. That body before adjourning passed joint resolutions in favour of prohibiting Slavery in newly acquired Mexican Territory, of Abolition in the District, and of restricting the Slave Trade, and removal of the seat of government to a Free State.

The question naturally arises what was the vote on these resolutions? Some Whig papers seem to think that northern Whigs are what they should be, and some Democratic papers think the same way about the northern Democrats. What kind of showing can any of them make to sustain their opinions? But let the vote speak for both sides. The resolutions passed yeas 113, nays 0. Southern rights were "allred" strong in that Vermont crowd. What do Southern papers mean by telling us to be *conciliating*, to have *confidence* and *trust* to our Northern brethren. Whigs and Democrats in the Vermont Legislature were not so "particular" conciliating in the resolutions referred to!

We say now before Heaven, the whole North is moving in one mighty mass against us. It is as true as time itself. The supineness of the South, our divisions, the tone of many of our papers are only giving force and momentum to the Northern movement. Why will not our papers speak out boldly, and warn our Northern brethren of the consequences of their action. Instead of doing this, of showing the whole truth to the people, both of the North and South, some of them are charging purposes of *disunion* upon editors and other citizens of the South who, in the just defence of their rights, do show all the facts of the case. It is a gratuitous slander upon those southern men, and the more despicable, because, an attack upon high-souled men who seek only to protect and defend their common rights and honour.

Look at the case. Vermont distils her venom upon us, and because we seek to resist the poison, some in our midst, some who are nourished, warmed and protected by southern institutions, cry out against us, Disunion, Treason.

By what friendly star of hope or patriotism they are guided we know not, but one thing we do know, they are aiding the enemy, whether they intend it or not. We trust they will see it, and cease their senseless clamour against those who are, at least, their equals in patriotic purpose, and in devotion as well to the Union as to the section that peculiarly claims us as its sons.

VAGRANT VOTERS.—There is a class of voters which made their appearance at the polls in this village, at the late election, which demand our notice. They are a novel class—and the individuals composing it very little known as residents here.—We refer to the large number of strange coloured men who swore in their votes as freeholders on titles conveyed to them by Gerrit Smith. These lands are situate in the mountain ridges north of the Mohawk, in Hamilton and the adjoining counties.—They were, we believe, part of the inheritance, by Gerrit Smith, of the lands purchased by his father Peter Smith, chiefly, if not wholly, at the Controller's sales for arrears of Taxes. They are of not the least value—they cost next to nothing—and the man who gives them away is a gainer by the operation—they are falling to the State—at least similar tracts, in large quantities, from time to time, for the Taxes. The nominal value of large parcels of those lands is from five to ten cents per acre.

When Gerrit Smith conveyed, with seeming benevolence, those sterile rocks, to the coloured men whom he wished to constitute electors, he doubtless calculated upon their votes—but he has been sadly and deservedly disappointed. In our village, we understand that they all voted for Van Buren—and from an article in the Binghamton Democrat, we see that many others, just similar to those above referred to, voted in the same manner there—Smith has no right to complain if he imposed such worthless lands upon them, if they revenged themselves by voting for his Abolition compeer and rival.

It was ungenerous for Smith who avows himself a "coloured man"—who declares that he is "pleased and flattered in being so called," not to deal more generously, more honourably with his kindred, than to give them a "serpent when they asked for a fish."

The downward course of Mr. Smith, in his professed course of benevolence, is replete with admonition to those among us who have an itching to trade on that kind of capital. Many years ago he entered ardently into the Colonization scheme—the *only one* which has, in any way, benefitted the free coloured man, the slave, the slaveholder, the Union, the World—the practical scheme which, had its conception with Jefferson and its consummation in Clay. As the advocate of this society, Mr. Smith flourished in *the garb of* the ancient Orator, in our village some years ago. From Colonization he soon descended to Abolitionism—and from that to the most odious and undisguised doctrines of amalgamation. This is the natural course. Let Democrats—ardent men—look at Smith—there he stands—the pity of his friends—whose only plea is the charitable hope "monomania."

We subjoin an extract from the Binghamton Democrat, and from the Journal of Commerce, a letter of Gerrit Smith.

"As a specimen of the desperation of this clique, (the Abolitionists) it should be stated that this village is cursed with a large number of worthless negroes. There are a few exceptions, but generally, a more thievish, lazy, worthless, filthy set of vagabonds, never lived north or south, and yet these poor, pitiful apoligies for even black men, much more to be respected than their managers, were in large numbers led up, by men whose hearts were blacker than their faces, and induced to swear to a property qualification of $250, when in most cases, not five dollars could be collected of them by any process ever known to the law, or paid by them to save their necks. And yet with all these disgraceful resorts, their whole vote is so small that it only excites contempt and ridicule."—*Ithaca Flag of the Union.*

THE POSITION OF THE SOUTH.

Suppose General Taylor should sign the Wilmot Proviso? What will be the condition of the Southern States? The answer is—nothing but the most insufferable degradation as confederates, and the certainty of not a very remote emancipation of their slaves. What will be their action? We trust there will be but one answer to this question—*resistance—resistance—resistance!* If we submit, the District of Columbia will be swept next by fanaticism—next will follow the prevention of removing slaves from State to State—and finally emancipation by the General Government in the States. *When the outposts are surrendered, the citadel is lost.* We see the truth of this maxim written upon everything both moral and physical. When the shell is broken, the interior is defenceless. When the forms and ceremonials which hedge the sanctity of virtue are broken down, it falls an easy prey to the seducer. Constitutions and the rights which they secure, are never destroyed by open and violent assaults. It is by gradual encroachments that they are overthrown. Step by step the destroyer proceeds in undermining them, until they fall easily within his grasp. These are truths which should never be forgotten.

But if it be nothing short of treason to some minds to suppose *General Taylor* capable of *treachery to the South* in signing the Wilmot Proviso, let us now contemplate the consequences should he veto the Proviso.

The first of these consequences must be to drive from him the entire forces of Northern Whiggery. The Northern Democrats, driven from their old position in favour of Southern rights, will now be added to the ranks of Northern Whiggery on this question, and a Wilmot Proviso storm will burst upon us in 1852, which will sweep the Government entirely from us. The questions then will be union or disunion—submission or resistance. Let no Southern man, who has a soul fit to be saved, utter the word *submission* to the Wilmot Proviso for the purpose of saving the *Union*. *The very best mode of preserving the Union is for the Southern States to present one undivided front of resistance.—Athens (Ga.) Banner.*

(Pendfield, Ga.) Christian Index.

SELECTIONS FOR THE BENEFIT OF ABOLITIONISTS.

Our Anti-Slavery friends at the North harp much on the subject of "unrequited slave labour," but reluctant are they to discuss the evils of "unrequited free labour." The fact is, *slave* labour is not unrequited; *free* labour often is, as the following extract from the New York Christian Advocate evinces:

"In the city of New York a great majority of the dress-makers get nothing, or next to nothing, for their work. The plan works after this wise—a number of sprightly girls are taken in to learn dress making, who are to remain six months, sew for nothing, and board themselves. No favour is shown to one wishing to become an apprentice, unless she is apt at the needle.—Such a one is taken, and kept constantly at dress-sewing, a thing she very well understood before she became an apprentice. The day before her apprenticeship expires, she is passed through a few ceremonies as to cutting and fitting dresses, and then set adrift, as the services of journey-women, on wages, are not desired in an establishment where all the work is *done by apprentices for nothing*. So affairs move on—as soon as the 'education' of one class is finished, another comes on to make the trial—the dashing proprietress becomes rich and aristocratic, and the poor girls are turned out to starve or to sell themselves to infamy!"

Here, then, is the glorious liberty of Northern day-labourers—to work, or "*sew for nothing, and board themselves!*" We do not believe a parrallel to that can be found in all the annals of Slavery.* Let those who are wont to admit that "Slavery is an evil," remember that free labour is *as great an evil*—that there are, *de facto*, slaves in the so-called "Free States," whose condition is infinitely *worse* than that of our Southern slaves.

The *corrupting* tendency of Northern Slavery, is fearfully delineated in the following extract from the same article:

"A woman who is without friends, and without means, and without a home, in the midst of a populous city, herself a stranger and forsaken, will scarcely hesitate to sell her character for her life. Starvation, and rags, and ruin, and death, are terrible things to be encountered by any one, and rather than meet these, the female heart, if forsaken, will meet almost anything else. Life will be cherished and clung to, no matter what depth of ruin is attached to it, unless despair settles upon the mind, and suicide tells the horrible deed.

If a slave rebels against his master and is killed, or even wounded in the scuffle, the circumstance elicits many a long jeremiad and whole chapters of denunciation; but an event like that reported in the following extract, is allowed to pass without a word of comment! It is only murder in *self-defence—justifiable* homicide! *Heu pudor!*

Murder in Self-Defence.—We understand that yesterday, as the proprietor of the Ball Spring Cottage was reprimanding a servant woman for some neglect of the table furniture, she seized a carving-knife, cut him severely on the wrist, and followed it up so furiously, that he, fearful of his life, caught up a poker from the stove, and knocked her down with it—inflicting a wound from which it is thought she will not recover.—*New Haven Register.*

* We know of no parallel in the South, except it be among the servants of the Church. Baptist ministers are often required to work for nothing and board themselves.

The editor of the "*Cleveland Plain Dealer*" received the following letter from a Southern subscriber to his campaign paper:

CUMMING, GA. Nov. 2, 1848.

J. W. Gray—Dear Sir: As you appear to be the responsible cook of that anti-patriotic dish of stuff weekly served up under your supervision, called the "*Campaign Dealer*," I enclose fifty cents to you. I am sorry I did not take five thousand copies of it. It would have carried the State of Georgia by twenty thousand votes for Taylor.

You profess to be cöoperating with the Democrats South, to elect a president. You do apparently labour together; but I can assure you that if you will come to Georgia and make yourself known, if you do not receive a present of *two gallons of Tar* and a bolster of *FEATHERS*, it will be owing to the stinginess of your Whig and not your Democratic friends.

You Northern people who suppose that the South will waste two-thirds of the blood and half the treasure required to acquire territory, *and then be refused the liberty of settling upon that territory with their property* [slaves] *reckon without your host.* Before we will submit to that, General Cass must break a sword over our heads instead of a stump.

SAMUEL C. ELAN, (*Whig.*)

We subscribe to the following letter as far as *the tar* and *feathers* are concerned.

B. B. FOSTER,
W. A. ERWINE, } *Democrats.*

You are at liberty to publish the above names and all in full.

Selections.

From the True Wesleyan.

FUGITIVES IN CANADA.

I promised in my last to give some particulars showing the thrifty condition of the self-emancipated slaves. A great proportion of them are farmers. You do not see the coloured people in Canada as you see them in the States, settling in towns and cities, engaged as waiters about hotels, barbers or shoe-blacks, and the women washing white peoples' dirty clothes. I did not see a coloured person, except in one instance, engaged about a tavern. They are engaged, for they most part, in what are considered honourable employments. I always feel bad, when I am travelling, to be waited on by a coloured man. The prejudice which is crushing this people is fed by the fact, that so many of them are found waiting on the white race. The feeling that they are fit for little else than servants—that they ought to wait on the whites, is kept alive by the menial business in which so many of them engage in the States. They are more respected in Canada than in the States, because they are engaged in more respectable occupations. I congratulated them on this account, and urged them not to copy the example of their coloured brethren in the States.

Great injustice has been done this people by representations made in the States, or sent to them. They have been represented as a lazy, poor starving community—for whom donations in clothing, &c. must be made, and sent annually, to keep them from suffering. They are deeply afflicted and grieved with these representations; and in their annual Convention, at Drummonsville, passed a resolution requesting their friends in the States to send no more clothing to Canada, except for the new comers and the schools. They said they did not want any; they had taken care of themselves and their masters to boot in Slavery, and in such a country as Canada, they could take care of themselves well. They did not wish to be considered objects of charity, and felt insulted to be so represented.

I informed them that I would report what they said when I got home. They told me to do so.—They were not in want, and they wanted the world to know it; but more especially their masters and their brethren in bonds, i. e. their former masters, for they have no masters now. I was delighted with the manliness they manifested on this subject, and the indignation they expressed at being represented paupers—being pensioned on other peoples' old clothes. I want this matter fully understood—the people ask it as a favour at the hands of their friends, not to send anything to Canada for general distribution.

The sending of clothing for general distribution has done that people much injury, and exposed the teachers to insuperable difficulties,—I say insuperable, for they have not been able to overcome them. They have found it impossible to distribute the things sent satisfactorily. There, as here, the most deserving being modest and retiring, and the least so, bold and impudent; "for there is a great deal of human nature in man;" hence they have found it impossible to do right without giving great offence. Could all hear as I have heard the teachers tell the difficulties they have gotten into on account of distributing goods, and the entreaties of the people to send no more goods for general distribution, I am confident no more would be sent.

One source of difficulty has arisen, from the donors sometimes authorising the sale of a portion of goods, at moderate prices, to the wealthier, to pay carriage. They have not been able to make all acquainted with these facts; hence many have thought that the goods sent for them were taken from them, and sold for the benefit of those for whom they were not sent. In other instances the teachers have been compelled to use some of the goods—sometimes they have had to sell some to get bread to keep from starving. No missionaries have had greater difficulties to contend with, than our brethren in Canada; and though they may have erred in some instances, few would have done better, and none could have borne up against afflictions and sufferings, with more patience and fortitude. But if the request of the people to send no more goods for general distribution, be regarded, our missionaries will be freed from one source of great perplexity and difficulty.

I conversed with a number of white gentlemen, of standing and wealth, relative to the fugitives, whose united testimony was, that for the first four or five years of his residence in Canada, they were thriftless; but after that time they became industrious and good citizens. They spoke of them in terms of commendation. This is easily accounted for. They were accustomed in Slavery to have their work planned, and laid to their hand, and never planned or laid out their own work, and never had experience in this important business; and when they came to Canada where they have to arrange business for themselves, are like young men who learn the sewing part of tailoring, before they learn to cut,—they can make a first rate coat if it be cut to their hand, but must learn to cut out, or plan business, when they reach their new and free homes; and it takes them, usually, three or four years to do it, and then their thrift begins, according to the above statement. This is just what we ought to expect. It is perfectly natural.

I saw quite a number who had pretty good farms, and everything necessary, for life and comfort, around them. Some are worth hundreds, and others thousands of dollars. I cannot compare them with the coloured people of the Slave States, for they are so much better situated, that there are no points of comparison,—there are points for contrast but not for comparison. And, as I said before, they are better situated than the free people of colour in the Free States. But the brightest phase of that people is in prospect. They are destined, in the country to which they have fled, to become just what the people of that country is,—not what they are now, but what they will be, when the resources of that great country become fully devoloped,—a *wealthy*, learned, influential, and highly civilized community.

The laws there, make no distinction on account of colour. The coloured man can take rank and place with his white brother, and the fugitives may become a part of the community, and share their part of its benefits. Some of them understand their interests in this respect, and are ready to take hold of any and everything calculated to identify them, not as black or coloured men, but as British subjects, and are ready to go against everything which gives them any identity or interests, not common to all British subjects. This principle must be cherished and inculcated, until every coloured man in Canada, shall be baptised with its spirit. This work will require labour, time, and patience—but it must be done, it is the coloured man's only *exodus*. As long as he is heir to any blessing or curse, on account of his colour, he will be made to feel that he is a coloured man. There is as much, or more difficulty, to set the coloured people right on this point, as the whites, that it must be done. But great wisdom is required to accomplish it. I will notice this point more fully hereafter. E. SMITH.

From the St. Lucia Palladium.

EMANCIPATION IN THE DANISH WEST INDIES.

The negro or slave population in the British West India Islands have enjoyed every opportunity of being cognizant of the events which have transpired in the neighbouring islands. Hence the early period of their commencing to urge their wish for freedom. General Scholten has presided over these islands ever since 1816. Within the last ten years he has evinced every disposition to meet the wishes of the slave population, who have at different intervals shown their confidence in him. On each occasion of his visiting Europe, they entertained an idea that his visits were connected with the project of emancipation, but during the last two years, the slaves began to manifest impatience as to the proceedings of General Scholten. Matters being far from satisfactory, it is to be presumed that such representations were laid before the Government at home, as to open their eyes to the crisis, and make them acknowledge the necessity of prompt action in the matter, notwithstanding the secret yet energetic remonstrance of the Spanish authorities. It was with no little astonishment, therefore, that the extraordinary, the insensate decision of the Danish monarch was received; when, early last year, General Scholten caused a decree to be published, announcing to the slaves in the Danish colonies that *twelve years* must elapse before the unfree should obtain their freedom. The slaves received this extraordinary announcement with evident discontent, while the intelligent portion of the inhabitants pronounced it to be exceedingly injudicious and of a mischievous tendency. Nor was it long before these impressions were verified. The labouring population ceased to show in their ordinary occupations the zeal and obedience which previously marked their conduct; while the planters, on the other hand, showed their activity in reporting the reluctance of their slaves to the police, although the effect of such complaints fell far short of removing the evil. It soon became obvious to every one conversant with the local circumstances of these islands, that a great and material error had been committed in protracting emancipation to a period which could not be looked to by the patience and temper of the slaves without dissatisfaction.

A few months ago, General Scholten again returned from Europe. The slaves then declared that they had been made free by Queen Victoria, and that the *Danish authorities were in possession of the means.* During the holidays in December last, the slaves of St. John's and St. Croix exhibited strong symptoms of discontent. The authorities of the Spanish Island of Puerto Rico must have been informed by their agents of the feeling which prevailed among the labourers; and Count de Reus, in May last, sent an agent to the Danish Governor General, offering an armed force to keep in subjection and maintain the slave system. This officious interference coming to the notice of the slaves, aroused their suspicions, and strengthened their determination to make a demonstration towards obtaining their liberty. On the 2d July, the negroes on several estates entered into a combination. On the 3d, they broke out in a general insurrection, declaring their intention to obtain their freedom at all cost. This formidable aspect of things, and the fearful consequences likely to attend the further withholding of the demands of the slaves, compelled General Scholten to grant what they required. To this effect, His Excellency, on the evening of the 3d, amidst the greatest excitement imaginable, issued a proclamation announcing the immediate emancipation of all the slaves in the Danish West India colonies. This proclamation declared, that they should retain their houses and provision-grounds for three months, and that the aged and infirm should be supported by their late owners until further orders. This proclamation was received with the greatest pleasure by the blacks; but the Irish and Scotch planters appear to have thrown some impediment in the way of giving a fair experiment to the plan; the militia had to turn out, and an unfortunate collision took place between a small detachment and a body of negroes. In this melancholy affray ten or twelve negroes were killed. This circumstance tended to infuriate the feelings of the negro population; and during the effervescence which ensued, it is lamentable to state, that several plantations were set on fire, and the police station at the west-end, and a store belonging to one of the merchants were demolished. General Scholten was opposed to any violent demonstration against the negroes; and in consequence of that disposition, in opposition to the planters and others, the general had to resign his office of Governor-General of the Danish West India Islands. Immediately after this, a Provisional Government was organized, and despatches were addressed to Governor Oxholm, of St. Thomas. On receipt of these despatches, Governor Oxholm succeeded in obtaining the concurrence of the Royal Mail Company's agent here, for the purpose of sending the British steamer *Eagle* to Puerto Rico, in quest of a military force to coërce the negroes at St. Croix. The Spanish Consul took passage in the steamer for Puerto Rico, to remove if necessary, any scruples which might be shown by the Captain General of Puerto Rico.

On the 4th, General Scholten's proclamation was published here, and sent to be proclaimed in St. Johns. On the 8th, the R. M. S. *Eagle* anchored at Bassin, St. Croix, and landed six hundred infantry, one hundred sappers and two pieces of mounted howitzer. Previous to this arrival, the militia had succeeded in reëstablishing order, but after destroying, as it is reported, a great number of lives. The negroes, on being caught, were brought to trial, and were shot. These executions, or the principal portion of them, took place during the interregnum of the Provisional Government.

Governor Oxholm embarked from this, and assumed the Governor-Generalship of St. Croix. Order appears to be restored.

On the 14th, General Scholten arrived in this port from St. Croix. Without delay he embarked on board the *Thames* steamer. His Excellency declined receiving any visitors. The *Thames* left for England on the 15th. Previous to General Scholten's departure, several addresses were presented to him, expressive of the feeling of the inhabitants on his leaving for Europe.

The Spanish troops have been placed in two divisions; one division is quartered in Bassin, and the other in West End. So far, their services have not been deemed necessary; and it is hoped that the improved state of things will cause these troops to be sent back to Puerto Rico.

The intelligence from St. Croix, brought us at the time, caused a considerable degree of excitement here; but it is gratifying to observe that the labouring population have shown themselves worthy of the boon conferred upon them. It is highly difficult at present to hazard an opinion relative to the events which have taken place in St. Croix: the more so, when not possessing the authentic statements necessary in a case fraught like this with the deepest importance. The only fact which I am at liberty to state, is, that I have not seen a single account which mentions the destruction of the life of one individual of the white class. There are various estimates as to the number of blacks who have been killed in the country, or shot after trial, from sixty to three hundred. It is difficult to fix upon the correct version.

General Scholten is on his way to Europe, to explain his conduct to his Government. His enemies will put forward all their energies to effect his destruction; but I have every reason to anticipate that he will establish the propriety and justice of his proceedings, warranted as they were by the unlimited powers, and, as it is said, the secret instructions which he held from the king.

The following regulations for the government of the labourer have been issued by authority:

Art. 1. The Agrarian labourer is not permitted to enter a town without a passport from the employer for whom he labours, and the employer shall give passports only to those who shall have worked steadily on the estate.

Art. 2. Every Agrarian labourer shall hire himself for three months, and have two dollars per month for wages, with a house, food, and provision grounds, and the privilege of cutting grass and burning coal, but shall be bound to work from sunrise to five o'clock, P. M. every day, except on Saturday and Sunday.

Art. 3. County labourers are not permitted to come to the towns with articles for sale, without a passport and a certificate from their employer that the goods to be sold are *bona fide* the property of the bearer. Any person buying from a labourer who has not both passport and certificate, will be subject to a penalty of five dollars.

A Commission is now sitting to make regulations for the government of house servants, porters, &c.

All persons not natives of the colony, and out of employment, are to be sent off the Island, and the strictest police is enforced, for which purpose two hundred young men have been sworn in as special constables, who are kept on duty day and night.

This precaution has principally arisen from a belief that there was a conspiracy on foot amongst the runaway Danish slaves, now in the Virgin Island, to come down upon this colony on a buccaneering expedition.

The editor of the *Jonesborough* (*Tennessee*) *Whig* received a circular, dated "Charleston, South Carolina, November, 1848," signed by *H. W. Connor, Hon. W. Gilmore Simms*, and other citizens of South Carolina, suggesting the holding of a Convention of the Slaveholding States, and inviting his "coöperation and counsel" in the matter. The editor replies to the circular, and after some remarks not very complimentary to South Carolina and its great master, concludes as follows:

I regard your proposition for a "Convention of the Slaveholding States," together with an expressed determination "to resist at all hazards," what you are pleased to style "the aggressions of the Free Soil Factions,' as a *revolutionary* movement, having for its object the dissolution of the Union, and as such, I throw it back upon you with feelings of indignation and contempt.

I am a Southern man with Southern principles, and will ever be found true to Southern interests, unless the South, in an evil hour, should consent to be led by *John Cataline Calhoun*, whom General Jackson sought to hang for *treason* and *rebellion*, during his Presidential reign.

In conclusion, gentlemen, my advice to you, and the citizens of South Carolina, whom you represent, is, to abandon your mad schemes of Nullification and Disunion, and to submit, as quiet and peaceable citizens, to the Laws and Constitution of your Country. In obedience to injunctions of Holy Writ, "obey them that have the rule over," and "be at peace among yourselves." If General Taylor is the man I take him to be, and you urge your treasonous schemes of Disunion, he will *carry out* the measure General Jackson set on foot among you—he will hang some of your leaders, and subdue the rest of you at the point of the bayonet. He will send among you the same sterling Whig, WINFIELD SCOTT, at the head of our Regulars, who made his appearance in the Harbour of Charleston, in 1832, under orders from Andrew Jackson.

I am, gentlemen, with great respect, &c.

W. G. BROWNLOW.

From the Globe.

MR. GREELEY THE LEGISLATOR, AND THE SLAVERY QUESTION.

When we wrote our former articles on the Bill of Mr. Douglass, we had not seen the letter from Mr. Greeley, which was published in Saturday's *Tribune*. The intimation contained in that letter of his sentiments and probable course in regard to this bill, if presented in its original form, would not have been allowed to pass without the animadversion which its extraordinary nature calls for, and which we shall now briefly make, not upon the impersonality which edits the *Tribune*, but upon Mr. Greeley, the Legislator, who represents in part the people of this city in the highest councils of the nation.

When, after having professed to consider the extension of Slavery to free territories as the question of questions involved in the late elections—after having for months exhorted all to treat it as far above the other objects of party association, and reproached those who did not so treat it, as false to freedom—after having at first distrusted the noble band of Democrats who proclaimed their determination to maintain throughout the canvass and at the polls the sentiments which they had before professed, taunted them with the prediction that they would ultimately surrender principle to a slavish subserviency to party, and at length applauded their constancy when it could no longer be disputed—after having stigmatized as recreant to principle and duty all who should support a candidate for the Presidency not avowedly in favour of the Wilmot Proviso—after having denounced General Taylor as identified in interest and association with the slave power, and probably unsound in principle on the greatest of issues—when, after having done all this, the editor of the *Tribune*, on the eve of the election, announced his intention to support General Taylor; to vote for a man because he was available, whom he had denounced for that very reason when nominated as an available; to vote for a man because he would beat General Cass, whom he had denounced when nominated on that express ground; to vote for a man whom, after three months of nice balancing, he found to be a shade less objectionable than another candidate, because it was necessary to make a choice of evils between the nominees of the two old party organisations, no matter how wrong and dangerous the principles of both might be; thus surrendering the great question of freedom in the territories, in the same manner and for the same reasons for which most of the supporters of Taylor and Cass at the North professed to surrender it; and uniting with them in presenting the miserable spectacle of a number of electors sufficient to choose the President all voting for men not representing their sentiments on a question professedly regarded by them as the most important, because there was *no chance* of electing one who did represent those sentiments—when, in a word, after all his former professions, Mr. Greeley ended in doing precisely what the original Taylor men and the Cass men of the North did, and for precisely the same reasons; and addressed to others precisely the same arguments which had been so long addressed to him in vain, and which he had been so long refuting, he shook deeply—very deeply, the confidence in his sincerity which his apparent zeal in behalf of freedom had inspired.—For our part, we were inclined to take a charitable view of his conduct. We thought we saw him struggling in the meshes of party association, and yielding not until he had half satisfied his own conscience that he could vote for Taylor as not so certainly declared as Cass, and therefore not quite so objectionable on the great issue; and at last reconciled to himself by the general sense that it was a little better that Taylor should be elected than Cass. We thought we saw a painful conflict with his self-respect and his sense of consistency—a consciousness that he had not chosen the nobler, even if the most expedient, part—that he was doing at best a doubtful act, against which his better nature revolted. We are disposed always to respect, in silence, such manifestations, and not to reproach.

But what shall we think—what shall we say—of the spirit exhibited and the sentiments expressed in the following passage of Mr. Greeley's letter, which we have read with astonishment and regret?

And now to revert to the main Question—the organisation of the new Territories, and the allowance or disallowance of Slavery therein: I have been confidently hoping for an EARLY AND PEACEFUL ADJUSTMENT OF THE WHOLE VEXATION. The bills of which Mr. Douglass in Senate gave notice on reaching this city—to provide for the organisation of California as a State and New Mexico as a Territory—were SIGNS OF PROMISE. UPON THE BASIS here suggested, IT SEEMED TO ME PRACTICABLE TO SETTLE THE WHOLE DIFFICULTY WITHOUT [illegible] PERIL. I thought we should ultimately agree to permit NEW MEXICO as well as California to take the requisite steps for organising as a State, and bring them both into the UNION IN THE COURSE OF THE NEXT TWO YEARS, leaving them FREE TO FRAME THEIR OWN INSTITUTIONS. This done, the North would be MORALLY CERTAIN that Slavery would not be tolerated in either State, and the South would SAVE THE POINT OF HONOUR BY THE ALMOST CERTAIN DEFEAT (in the Senate) OF THE WILMOT PROVISO, which, to an established and admitted State, is confessedly inapplicable. And thus would CLOSE THE GRAVE OF AGITATION with regard to slave territory.

And the letter then proceeds to say that "the bright sky has been overcast!" by the modification by which it is proposed to annex the portion of New Mexico and the Rio Grande to Texas, which is *stated as the only objection to the bill.*

The first remarkable thing in this letter is the spirit in which it speaks of the question of extending Slavery to the territories now free. If the only thing to be done was to get rid of a troublesome question, Mr. Greeley's mind would seem to be directed exactly to the object.—If the writer were one of the Conservatives of the Syracuse Convention of 1847, who laid the Wilmot Proviso on the table, or one of the Whig Doughfaces of the Philadelphia Convention who "kicked it out" of that body, the terms in which the measure is spoken of would be very characteristic. To adjust "the whole vexation," "to settle the whole difficulty *without further excitement or peril*"—"to *close the grave* of the AGITATION" was precisely what *they* desired to do. But if there is something more to be done than to evade this great question in order to save party arrangements from embarrassment, it it is of any importance to make freedom in the territories *certain* instead of leaving it to chance—if the opinion which has been so frequently and earnestly maintained by Mr. Greeley, as well as all who profess to be friends of Freedom, that, for this purpose, an express enactment by Congress ought to be made, be not an utter imposture and fraud, then we submit that the spirit manifested in this letter is not that in which this great question should be treated.

The second remarkable thing in the letter—and by far the most remarkable—is the *mode* in which it proposes to adjust "the whole vexation." A territory extensive enough to make thirteen States as large as New York has been acquired; it is wholly unoccupied, except by a small population in a few localities. The question is, shall Slavery be allowed to be established in it during its territorial condition? Neither party to the controversy regards as of practical moment that territorial condition except as it will influence and practically control the condition in this respect, of the States which are to be formed out of the territory. And it is gravely proposed at once to declare this territory—which is in no proper situation to be formed into States, and which nobody would think of forming into a State now, except for the purpose of getting rid of the necessity of acting on this subject—to be a State. And this is called by Mr. Greeley "*settling*," instead of *dodging* the question!

General Cass proposes, in his Nicholson letter, to leave to the scattering inhabitants who are to be found in some small portions of this vast region to decide the question by a territorial Legislature. Mr. Greeley, in *his* letter, proposes to leave it to precisely the same individuals, "free to frame their own institutions" by a State Legislature.

What essential difference is there between the two plans, so far as the extension or restriction of Slavery is concerned?

Suppose that on the 3d of March next, at the close of the session, Mr. Greeley's plan should be adopted, that on the 3rd of July a territorial Legislature should be elected, and that on the 3d of September it should meet and adjust the "whole vexation"; or suppose that on the 3d of March General Cass' plan should be adopted, that on the 3d of July a state Legislature should be elected, and that on the 3d of September it should meet and decide the question.

Would it be important whether the government were called "state" or "territorial," so long as it had equal power to act on this subject, and constituents and representatives were the same men, and assumed their functions at the same time in the one case as in the other? Would it affect in the slightest degree the actual extension or restriction of Slavery which should be decreed by them?

But Mr. Greeley evidently thinks that this little change of names gets him over the whole difficulty. And he touches what he obviously regards as the point of the case, when he adds that "the Wilmot Pro

Nicholson letter, when he proposed, under a little different name, to leave the question to be settled by exactly the same persons. So said Mr. Buchanan. So said Mr. Clayton. Yet nobody denounced their contrivances with more indignation than Mr. Greeley. Talk of the Cass "juggle," the Buchanan "compromise," the Clayton "trap";—the Greeley and Douglas juggle is worse than any of them.

In Washington infected with a political miasma which corrupts the fidelity of our public men, the moment it is breathed upon them? The senior editor of the *Courier and Enquirer* no sooner arrives there, on a visit, than he recalls and repudiates the manly expressions of his own journal, and brings it about in favour of leaving the Californians and New Mexicans, as the phrase is, "free to frame their own institutions," leaving the North to console itself with the "moral certainty" that Slavery can never go there. Mr. Brooks is scarcely elected to Congress before the *Express* is filled with letters from Washington, cautiously and quietly, amid a wilderness of intimations, insinuations and inferences, taking the same ground. And Mr. Greeley—the once champion of freedom—who has said more to traduce every individual who faltered or doubted as to his duty on this great question, and done more to commit himself by every honourable obligation to an unflinching support of freedom, than any man in the country, has scarcely doffed his editorial gear to assume the official robes but it appears that he put off at the same time all his former convictions, principles, sentiments and professions! And he puts on and struts about in an old suit borrowed from "Dough-face" Douglass—a much worn and easily seen-through apparel, not without large rents made by his own hands when in his better days he was contending for freedom!

Or have these gentlemen recently heard from the "Headquarters of the Army of Occupation," which is advancing to take possession of the Capitol? And are they merely preparing to fall into line with the new Administration? Are these the first indications of the operation on the Whig party of power and patronage wielded by the slave interest—of the same corrupting influences which seduce so many Northern Democrats from their duty to freedom, and at last demoralised and broke up the Democratic party itself?

At any rate, Mr. Greeley! we did not expect to see *you* so promptly and so prominently in this disgraceful counter-march. We did not expect to see you so soon supporting a scheme substantially the same as that proposed by General Cass, and which you thought so abominable that, in order to defeat it by defeating him, you were compelled, after months of painful hesitation and contrary to your often-expressed convictions, to vote for General Taylor. If two weeks of official life have wrought so disastrous a change, you may be thankful that you were elected but for half a term. In such a congratulation we can assure you that your constituents will cordially unite.

The Edmonson Sisters.

We stated some time since that these young women, whose case excited so much interest, had been purchased out of the slave-pen at Washington, and rescued from the horrid fate which awaited them—a fate to which hundreds, perhaps thousands, of their less fortunate sisters are yearly made victims. The Edmonson girls have since arrived in this city, and on the 7th instant, a meeting was held in the Tabernacle to interest the public still farther in their behalf, and to raise means to provide for their education. We find in the *Independent* a report of the speeches made on that occasion, by Messrs. Beecher and Cox which we copy. Our readers will, we are sure, join with us in congratulating the last named of the two reverend gentlemen, that he is at last under conviction. He has a good deal of sin, both of omission and commission, toward the slave, to repent of, and needs as much as any man we know, a change of heart in that regard.

Mr. BEECHER commenced his speech by congratulating his fellow-citizens, and expressing his satisfaction at meeting them here again. We meet each other, said he, with lighter hearts than we had a few weeks ago. Then our hearts were filled with painful anxiety in regard to the fate of these young women. We met not only to express our sympathy, but to endeavour to rescue them from a terrible doom as slaves. And to-night they are here with us FREE! If there had been no other reason for our assembling again, but just to express gratitude to God, and our congratulations to each other, it would have been a worthy occasion of meeting. Some may think us liable to the charge of attempting to make too much of a little. And if all the interest entered and terminated on these liberated girls, it would be too much. But I regard them as the exponents of a great interest; and though I would not exclude them from your sympathies, I came here to speak not only for them, but for all who like them have been or are still subject to the degradation of Slavery.

And now, as this meeting proposes to educate these girls, it naturally leads our minds to consider this topic—the elevation of the class to which they belong. On this matter, I will say, that I do not think it wise that they should be immediately thrust in where they are not welcome, or where they will be treated with indignity.—That which is the main cause of the prejudice against this ostracized class has had, to a very great extent, a real existence. It will cease when that reality is taken away; and if I could, I would say to them, Do not measure yourselves by the rank you hold among the coloured people around you. Let them understand that they are a race by themselves, and that they have a community of interests among themselves. Let them be inspired with a public spirit of their own. When they are intelligent, they will receive the meed of intelligence. There is a moral force in developed intellect which none can resist; and if coloured men and women become educated and wise, there is nothing on earth that can prevent them from standing alongside of any other race or community. Let them become of value in society, and they will take their just place. Every effort, they make, therefore, to rise by instruction and other legitimate methods, ought to be encouraged by every philanthropist and Christain. We ought to prepare them to rise, so that in time they shall be benefactors and teachers to others.

My connection with the gentlemen concerned in the rescue of these girls, has brought to my knowledge so many facts relating to the *domestic Slave-Trade*, that I cannot forbear expressing a few sentiments on this subject. Remember, then, that the fundamental law of Slavery is this—that men and women "held to service" as it is dexterously worded, are not persons, but *chattels*. They are things—thinking things to be sure, feeling things, responsible things, at the bar of God, moral things destined to live as long as God lives. But in the eye of the law of man, they are after all mere chattels.

I asked a gentleman who was intimately acquainted with this whole matter of the domestic slave-trade, whether I could properly say that whatever would be true of a jockey in trading horses, is strictly true in relation to the Southern traffic in human flesh. He replied "yes;" and I think truly. But my friend Bruin, the late "owner" of these girls, took it hard that he was held up to public criticism at the former meeting; and being sorely offended, has taken me to task. He thought it necessary to say that the matter was not rightly understood here—that no distinction had been made between slave-traders, that if a man was known as a slave-trader he was regarded at the North as of one common stripe with the whole; and although he might be a magnanimous, noble, most christian slave-trader, if he should come here, we would not touch him with a ten-foot-pole. *I think we would.*

But Mr. Bruin seems humbled in view of the ignominy and disgrace attached to the business, and wishes to shoulder it upon others. I never saw a culprit but wished to extenuate his criminality, by pointing to the deeper criminality of others. Men felicitate themselves that they are not so bad, because somebody below them is worse. I do not know what the devil does when it comes to him; though by the by, I think he is the most honest of the crew.

Now, my friends, Mr. Bruin wishes it to be understood that the slave-traders are not all such unmitigated rascals. For instance, his partner was the scamp in this case, and he himself the man that had all the honour of the concern. And in some respects he has shown some honour. If he had been better brought up, had followed a better trade and in all other respects done better, he would have been a better man.

Now I know something of jockeys. It has been sometimes thought that I must have gone through all grades of mischief myself; to be acquainted with so much iniquity. I assure you, however, I never traded horses. But I had a friend in Indiana who could tell me of every likely colt in the country. He knew of every likely colt in the country. He knew of every fine racer in Indiana, to say nothing of Kentucky, and other States. Now a real domestic slave-trader is a man who looks round with the eye of a connoisseur upon all the little slave-children growing up around him, and marks their qualities. He notes them when they are boys, just as one of our traders would a fine Durham steer growing up, or a Saxony sheep, or a Berkshire pig, or any other improved breed. And if a man wants a slave to order—if he wants a woman of a particular age or hue—he calls on the trader. The trader says, "Let's see, there is such a man has a boy will suit you," or "Squire Peters has a woman that he will sell, and who is just of the quality you describe," discussing the particulars of each case with all the *nonchalance* of a practised cattle-dealer or horse-jockey. To say that a slave is a chattel is enough, but to view the system in its practical workings makes the blood boil. A butcher does not seize his cattle by the horns when he takes them to the shambles, but entices them with hay; so the slave-trader decoys the poor victim by artifice. It is arranged to seize her at the pump. As she draws near, two or three brutes of men—no, *brutes*, (I leave off the "men")—seize her, her mouth is gagged, and she is whirled away like an animal for the market. It would be inhuman, to disturb her mistress with her screams.

I should like to tell you the story of Mrs. Madison's nurse and her daughter, if the time would permit. But all these things merely graze the surface. They do not go down into the merits of the matter. It is not a single hard case, but the fate of thousands; it occurs day by day.

Sometimes a scene occurs in the roads like the chase of a flock of patridges or the hunting of cattle by dogs.—Again, the high spirited slave has a bridle put in his mouth, and thus he is regularly broken in like a wild horse. Those who do not like the trouble of this process, send their slaves out to professional breakers—persons who know how, by special severity, to render them supple and obedient. They are then brought back fit to be servants—fit to be *slaves*. And all this is done under the sanction of the Bible and the Church. O! think that men sell their own blood, or the members of their own Church, with whom they commune as brothers! There are no sufferings known in the middle passage more intense, more inhuman, than those that are tolerated in our own domestic slave-traffic.

There are slave-traders in our National Capital. They assemble the slaves bought from individuals around, into large gangs, and travel as if taking a drove of mules across Tennessee to the sugar States. A man has a slave that is fractious. He comes to the drove, and makes a *swap* to obtain one more docile; and so the driver goes on, buying, selling, trading, and exchanging all the way. So it was that these girls were to be treated. They had already taken their final leave of friends, expecting on Monday morning to begin their tramp, when they were rescued.

Mr. Beecher then read the deed of sale from Bruin & Hill, and commented in the most scathing terms upon the disgusting features of such a document. He said he had another document which he considered as equal to that of Bruin & Hill. This was the late Message of Governor Johnson, of South Carolina, which was written with an eye on the proceedings of this and the preceding meetings. In commenting on this production, Mr. Beecher maintained that Slavery is a state of suppressed war—that the slave is justified in regarding his master as a belligerent enemy, and in seizing from him whatever reprisals are necessary to aid him in effecting a retreat. He put this proposition in the strongest possible light. He concluded by reading a letter from the Rev. Dr. Dowling, apologizing for his unavoidable absence from the meeting.

Extract from Dr. Dowling's Letter.

The remembrance of the former meeting, at which the funds were so cheerfully contributed to liberate these interesting girls, I shall ever cherish as one of the most interesting reminiscences of my life, and if any remarks of mine on that occasion contributed to this result, I have already been richly repaid by the privilege of taking them by the hand, as sisters in a common Saviour, and welcoming them to freedom and to happiness. They attended last Sunday morning at my church in Bedford street and as I marked their grateful happy countenances, and their pious devotional behaviour as they united in offering up thanks to God for their deliverance—I could not help thinking of that glorious time when all who have been slaves to sin and to Satan, shall meet in the Zion above: and I saw in the position of these two redeemed captives from temporal bondage, an emblem and an illustration of the text from which I preached, Isaiah 35: 10—"The ransomed of the LORD shall return and come to Zion with songs, and everlasting joy upon their heads: they shall obtain joy and gladness, and sighing and sorrow shall flee away."

I have sometimes been accused of indifference to the wrongs of the slave, because I could not sympathise with some existing organizations on this subject, which take occasion to trample on everything that is sacred, and holy, and dear in the eyes of Americans and of Christians. Permit me to say, that I believe most firmly that Slavery is a flagrant wrong—and that it must and will come to an end; and I believe, too, the time is rapidly approaching, when good men of every name—South as well as North—shall see its injustice; shall "break every yoke, and let the oppressed go free." This result, however, is not to be brought about by fierce denunciation. "Leviathan is not so tamed." Nor is it to be effected by wholesale abuse of the Christian Church, the Ministry, or the Constitution of the United States. I believe that one such demonstration as this successful effort for the liberation of the Edmonson girls, will do more to advance the abolition of Slavery, and to show the people of America the true nature of that iniquitous system, than years of denunciation and abuse.

The noble enthusiasm and generous liberality of the last meeting for the "Edmonson girls," is a proof that the pulse of New York (may I not say of the whole Northern States?) beats right on this subject: and that the Northern Church and Ministry are not that Pro-Slavery, corrupt, and time-serving body they have been charged with being. That meeting was got up by the action of a committee of the Methodist Episcopal Church—and Christian ministers, and Christian laymen of every name, forgetting their denominational differences, united in carrying it out to a successful and triumphant issue. Yes, sir, the Christian Church in the Free States, with scarcely one exception, is right on this subject! A glorious millenium is approaching: and it cannot come, and will not come, till Slavery with all its abominations shall be numbered with the things that were. Once more, then, I say, in burning words, quoted in my former address,

> "Let Mammon hold, while Mammon can,
> The blood and bones of living man;
> Let tyrants scorn, while tyrants dare,
> The shrieks and ravings of despair!—
> Let outraged woman weep and groan,
> And send to Heaven her bitter moan;—
> The end will come, it will not wait,
> Bonds, yokes, and fetters, have their date;—
> Slavery itself must pass away,
> And be a thing of yesterday."

I remain yours, respectfully,

J. DOWLING.

Rev. Dr. Cox was then called up, and spoke in substance, as follows:

I was very sorry, Ladies and Gentlemen, that a previous and imperious engagement prevented my attendance here, on that eventful evening, when an appeal was made in behalf of the interesting young persons whom we welcome here to-night, to rescue them from bondage. It was my pleasure to welcome to my study, with some ladies of my church, those two girls. I regarded them with interest, and conversed with them. I was well aware of the impropriety of saying anything that would cater to the susceptible feelings of human vanity. My object was to ascertain two things; first, whether they had a sense of gratitude for their rescue from Slavery. On that point, I can only say, my satisfaction was entire. Their gratitude seemed to be profound, unutterable, from the heart in its deepest depths. My other object was to ascertain their cast and calibre of mind, and I asked several questions to elicit the *quantum* of their thought. And I am happy to say, that had they been similarly circumstanced, I could not have expected the daughters of Queen Victoria to answer with any more propriety.

I asked them in relation to their attainments in literature, and they told me, with simplicity and honesty, that Mary almost knew her letters, having taken lessons after that wonderful manuscript [the Bill of Sale,] which has been read to you, took effect. Emily had also begun to learn hers; before their rescue, neither of them knew their alphabet.

I can easily conceive of some political conditions in the social state, in which it could not be very safe, as in the opinions of Governor Johnson, to have a knowledge of the alphabet widely diffused.

When the question comes up of the propriety of giving these girls an education, I have only to say *aye*, they are susceptible of it. They have too much modesty to ask it, overwhelmed as they are by the beneficence of this community; but they have a little sister, almost in her teens, and therefore, I quote the language of the guardian of their imbecile owner—"her market price is only four hundred dollars," but when she jingles for three or four years in her teens, it will be twelve hundred—for what reason, I need not say. The Doctor then gave an interesting account of the remainder of the Edmonson family, and their experience of Slavery.

He wished to direct the consideration of the audience to two questions—first, whether the coloured man has the capacity for education, and the other is, whether—he—veritably—belongs to the species.

In answer to the first question, he gave an interesting account of the life of the Rev. Mr. Pennington, a coloured clergyman, formerly a member of his own church, and now the respected pastor of a coloured Presbyterian church in this city.

Upon the second point, he remarked, that he came here particularly to give some proof from the Bible of the identity of the human race. I am going to prove, said he, if I can, that a man is a man—a very hard thing to prove. Some things are too obvious for proof. I hardly like to insult a fellow-being by attempting to prove them.

It is an interesting fact to know, first, that true liberty, as I really believe it is, is the growth of genuine Christianity. I believe it. I believe that our Declaration of Independence would never have been fulminated, but for the teachings of the Gospel. Jefferson acknowledged that he got some of the best thoughts embodied in that instrument from a preacher. I believe that a clear view of the identity of the human race is as essential to the true religion, as is the knowledge that Jesus Christ came on earth, and died for man.

But there is a sentiment that is going the rounds of our infected literature, and sometimes disgracing the professor's chair, not only of a university, but even of the theological seminary. It has sometimes shed its poison upon writers on the prophecies. I will not give the names. It would hurt their fames. But I would say, that I am grieved, and astonished, when I read, in many books, such sentiments as these: "The slave-trade, gentlemen, don't be frightened at it, is only accomplishing the prophecies,—don't you know that the history of the Gold Coast, and kidnapping, and murders, and bartering in flesh, and blood, and bodies, and souls—all that is accomplishing the prophecies and providences of God? How wonderfully are these prophecies fulfilled?"

I was once attending the examination of a Young Ladies' School before a large audience. The lady in charge asked me to examine a class in Biblical History. I was hearing these girls illustrate the fulfilment of prophecy. One of them said the present condition of the slaves in this country illustrates the truth of Scripture. "Will you please to say how you arrive at that?"—"Why," she said "the cursed seed of Ham!" I said, "I have heard that some of those slaveholders down South have got all that Scripture by heart, especially that part of it which is not there. If you will look at the text, in the ninth of Genesis, you will find "Cursed be Canaan;" not Ham. Where did Canaan live? On the Gold Coast of Africa, or near the Mozambique Channel? Pretty little parrots dressed off for the scene, they did'nt recollect, they had lost their cue; their memories would not give them any help to answer that question. I begged them to look at their Bibles. They read "Cursed be Canaan!" Who was Canaan? They could not tell. Knew nothing more of his relation to *gammon*. I will not say what I said afterwards, but I will say here, in reference to Ethnology, the science which teaches the origin and migration of parent nations it is so valuable a science, that we ought to have a professorship and teach it in every University. Every educated man, at least, ought to know the origin of each stream, and the confluence of the streams that make great nations. It is astonishing to see what ignorance prevails, and how unlike the prevailing belief is from what the Scriptures say, when catechized. We are all descended from Adam no more than from Noah. And these I would remark, that general declaimers talk loosely about thousands of generations; and learned men, unless they have thought on the subject, are liable to the same mistake. Noah was the great Patriarch of the post-diluvian world. He was the tenth from Adam. How many links do you think there are between us and Adam? certainly not two hundred. Moses was the 10th from Noah, and the 20th from Adam. After him there are 15 centuries to Christ—eighteen-and-a-half since. Allow three generations for a century, and there are just a hundred generations from Moses, or say 126 from Adam to the present time—at any rate, much fewer than 200 generations. In the whole world, with all the varieties of condition, it is not probable you will find one instance in which there are two hundred links in the chain of a man's ancestry.

I shall never feel satisfied with my country, while this absurdity of Slavery remains. I love my country, as Cowper loved England.

"With all thy faults I love thee still."

Was not this a large charity enough in Cowper? But I do not love my country's faults—I love myself, but I do not love my own faults—I hate them. I do not believe a man can love himself properly, unless he hates his faults. You preach so, Mr. Beecher, and so did your father before you. The way to love one's country is to look at its faults, to probe its ulcers, in order to heal them. If they are left to work inwardly, and are not examined and brought to light, they will destroy the system, like that internal cancer which slew Napoleon. As Horace, a heathen poet, says, in Cowper's translation,

> "If fools have ulcers, and their pride conceal 'em,
> Fools must have ulcers still, for none can heal 'em."

Slavery immediately, will destroy this nation. By the memory of Plymouth Rock, and of Independence Hall, and by the Hopes of California, let that not be!

The map was here displayed, and explained in detail. The initial letters in the margin stand for Noah and his posterity. Next to him are Japeth, Ham, and Shem.—The perpendicular line of letters is simply to evince the lineage of Moses, as the 26th from Adam. They stand for Abram, Isaac, Jacob, Levi, Kohath, Amram, Moses. Shem has precedency only as the ancestor of Christ; though the youngest of the three. This is remarkable throughout the Old Testament. The laws of primogeniture, honoured universally there, are always modified, in every generation, to distinguish that branch from whom the Messiah descended. Abram is put before Nahor and Haran; Judah before his three elder brethren; and in the house of Jesse, all his sons must give place to that ruddy lad, who was keeping the sheep in Bethlehem. In the house of David, Absalom and Adonijah lost their lives by attempting to violate this order of Providence, and Solomon succeeded. So of many others, by a wisdom which, always anticipating the lineage of Christ, demonstrates the inspiration of God.

In the 10th chapter of Genesis, the three sons of Noah as the Patriarchs of the species, are given in the order of their ages; Japheth, Ham, and Shem. From Japheth are we whites descended, with the immense majority of all the inhabitants of Europe and America; the Asiatics generally from Shem; the Africans generally from Ham. His sons were four, Cush, Misraim, Phut, and Canaan. The last of these inherited the special curse, denounced by Noah, written by Moses, and executed by Joshua.—We all know for what unparalleled wickedness the judgments of God overwhelmed the Canaanites. Their indictments are writ en throughout the Pentateuch, but especially in the 18th chapter of Leviticus. It was well that the curse should be written where it was, and when it was, that the invading tribes might be legitimately encouraged in God to do his work, in the extermination of those abominable natives. Here, then, the curse has its accomplishment, and its locality. Canaan was the only son of Ham who *did not* go to Africa. He kept the curse for his posterity to illustrate and to extend its career down the tide of coming ages. See Carthage fall, and Rome, severe, exult in triumph over the ruins of that city, that was never to rise again. Japeth, in universal history, rules over them, and servants of servants are they to their brethren.

Misraim is the father of the Egyptians. Wherever you find Egypt in our English version, it is Misraim in the Hebrew. It is supposed, that old Ham emigrated thither, died there, and was deified by his posterity.—Omit the letter H, and their supreme deity is AM, or AMMAH, and therefore called subsequently by the Greeks, after Alexander's conquest, JUPITER AMMON.

His brother, Phut, settled to the west, and became the father of the Mauritanians or Moors.

The oldest son of Ham is CUSH, and he is the father of the present negro world. He was the father of Nimrod, the first king, and the first great hero that figures in history. He made Babylon his capital; then crossed the Tigris, conquered Assyria, and founded Ninevah, that "great city," that became great before Babylon was, and that had to fall before Babylon became great under Nebucadnezzar. In this line, old Cush appears as respecable as noble, and as grand as any fathers of muderers ever chronicled in history.

His other branches were Seba, Havilah, Sabtah, Raamah, Sabtecha. From Raamah descended Sheba and Dedan. Remember, that of old, the names of places were first identified with the the names of immigrants who first inhabited them. These five sons of Cush were distributed around the south of the peninsula of Arabia, throughout the spice-bearing regions of Arabia the Happy; thence eastward around the Persian Gulf, in Persia, and towards the great Orient.—Many a vestige is found of them in these vacinities. For example, Daniel after the death of Darius, is found in Shusan the palace, or Cushan; so our name Susan is derived. I have a great respect for that name, and with reason; for I have known many an excellent woman who bore it—having myself a daughter Susan, a sister Susan, an aunt Susan, and a grandmother Susan. So that possibly I might succeed in tracing my own pedigree up to Cush.

Some of the Cushites settled in the northwestern parts of Arabia. There Moses found a wife, a Cushite, called in our version "an Ethiopian woman." Wherever Ethiopia is mentioned in our Bible, the original is Cush. Ethiopia means in good Greek, brown or burat face, and is only one of many euphonious words with which after the conquests of Alexander, the rough names of the oriental dialects were replaced from the elegant vocabulary of the Greeks.

In alluding to Moses, however, I need scarce say, that I am not advocating the principle of amalgamation.—Our opposition to that is one reason why we oppose Slavery, and why we are here this evening. Look at these two rescued victims. Yet we may not forget that the sister of Moses resented the affinity in a way that was far from pleasing to God. The word Cush also meant brown, dark, or blackish. And Miriam, perhaps, had made her toilet with such vanity, that she could not bear a sister-in-law who was browner than herself.—*See* Numbers 12: 10. On that occasion, God made her whiter than she wished to be, "as white as snowe."

Some of the descendants of Cush, turning their steps southwestward, crossed the straits of Babelmandel, migrated toward the sources of the Nile, and south of the range Gebbel el Kumri or Mountains of the Moon.—Thence their posterity, deploying west by south, traversed the arid plains of Africa, and extended finally to the Atlantic coast. Here we see the causes of their darkening and ultimately their black complexion. Those torrid heats, where the thermometer never falls below 76 deg. and oftener ranges above 100 deg.; their imperfect food; their nomadic habits and accumulated hardships of existence—might well be supposed, through progressive ages, to curl their hair, blacken their skin, and account for those peculiarities which distinguish them at present as a variety of the human species.

On the northwest, the descendants of Phut extended along the Atlantic coast of Africa, darkening in cutaneous hue as they approached the line, yet retaining their tall forms and long black hair, till, in the vicinity of the great Slave coast of Africa, these different branches of Ham's posterity met, but not mingled; the Moors affecting state, and a nobler origin, authorizing them generally to kidnap and sell to *Christian* slavers as many Cushites as they can catch. It is uncertain on which tide of emigration floated the legion of the Koran, that now in manifold corruptions obtains there, especially in the great city of Timbuctoo.

Now let us look at the curse pronounced on Canaan. It was Asiatic, and in no sense African. Hence we can relieve the consciences, as well as instruct the creeds of our pious Slave merchants on the Gold coast. Little matters it to them whether the slave they buy has come from Phut or Cush; but we *know* he is no Canaanite, and we are of the opinion that the Divine purposes, whether of mercy or wrath, need not for their execution and fulfillment, any pragmatical assistance from their presence or their piety! I should not have detained you thus long, to show the locality of the curse of Canaan, had it not been for the largely prevalent abuse, and wicked perversion, which the plain biblical history of the matter puts to confusion and death.

During the delivery of the address, of which the above is but a sketch, the Doctor made much use of his map, which we have copied on a very reduced scale. As a matter of course, the speed was expanded by numerous illustrations, enlightened with anecdotes, and enriched with digressive allusions and disquisitions, all of which we would gladly have given to our readers, but for the fact that our columns would hold no more, and the fear that the world would not contain the newspapers, if a habit of *verbatim* reporting should be encouraged by our craft, in the case of all our public speakers.

The Anti-Slavery Standard.

Without Concealment.—Without Compromise.

NEW-YORK, THURSDAY, DECEMBER 28, 1848.

Sir Thomas Fowell Buxton.

NO IV.

Late in the year 1822, Mr. Wilberforce requested Mr. Buxton to visit him, that they might arrange their plans for the ensuing session of Parliament, at which he proposed to bring up the question of West India Slavery.—He adds, "I have often rejoiced of late years in thinking of my having you for an associate and successor, as indeed I told you. Now, my dear Buxton, my remorse is very great, from my consciousness, that we have not been duly active in endeavouring to put an end to that system of cruel bondage, which for two centuries has prevailed in our West India Colonies; and my idea is, that, a little before Parliament meets, three or four of us should have a secret cabinet council, wherein we should deliberate to decide what course to pursue." On the 8th of January accordingly Mr. Macauley and Mr. Buxton visited Mr Wilberforce, and "long and deep were their deliberations," write the biographers of the latter, "how best to shape those measures which were to change the structure of society throughout the Western World."

In the following March, (1823) the first campaign was entered upon with vigour. "I am very earnest about Slavery," writes Mr. Buxton to his wife; "it seems to me this is to be the main business of my life." Mr. Wilberforce published his 'Appeal on behalf of the slaves;" the Anti-Slavery Society was formed, of which Mr. Buxton was appointed a Vice President, and its Committee diligently commenced the work of agitation. It was not difficult to arouse a people to a full sense of the atrocities of Slavery, who, for thirty years, had been made familiar with the horrors of the Middle Passage; Constitutional Compromises had not come to be the national morality; Constitutional guaranties did not mean the security of the interests of the slave system; the sovereign power in the state was not vested in the representatives of slaveholders, nor were political parties so nicely balanced that that became dominant which was most ready to barter the rights of humanity for power and place.—Slavery in England had not laid hold of the hons of the altar, and crying "sanctuary!" received from Presbyteries, Triennial Conventions, and General Assemblies not only the protection which the church anciently gave to the worst of criminals, but the defence from the priests, that its vice was only perverted virtue, that its crimes were not forbidden by Jesus and the Apostles, and that its existence was in accordance with the will of God, and in fulfillment of the prophecies. The people had only to be told that a movement was commenced for the restoration to the black man of the rights which were his by nature, and the instincts of common humanity, the philosophy of the Christian religion, and the dictates of prudence, of common sense, and of a wise national policy, responded promptly and eagerly to the call in behalf of the slave. Had their voice been at once obeyed there would have been no ten-years' struggle with a conservative and timid Government.

The lead was taken by the Society of Friends, who feared no contamination of the "mixture" in such a cause. An appeal from them was presented by Mr. Wilberforce, as the initiatory step, who introduced it by saying that a similar petition which, nearly thirty years before, he had presented to that assembly was the first effort made against the Slave Trade, and that in presenting this "he considered that the first stone was laid of an edifice which would flourish, at some future period, an ornament to the land." He was asked by Mr. Canning if it was his intention to found any motion upon the presentation of the Appeal. He replied that "it was not, but that such was the intention of an esteemed friend of his." Mr. Buxton then gave notice that on the 15th of May "he would submit a motion, that the House should take into consideration the state of Slavery in the British Colonies."

How far the plans of the Anti-Slavery party were matured at this time, will be seen by the following extract of a letter addressed to Mr. Wilmot Horton, by Mr. Buxton, under date of April 12th, 1823, for the information of Government:

"On the subject of the line I shall take about Slavery, I must confess my views are not absolutely determined, but, such as they are, I will state them. You will not, however, consider me absolutely and closely bound to them.

"The subject divides itself into two parts:—the condition of the slaves, and the condition of their children.

"With regard to the former, I wish the following improvements.

"1. That the slaves should be attached to the island, and, under modifications, to the soil. 2. That they cease to be chattels in the eye of the law. 3. That their testimony be received 'quantum valiat.' 4. That when any one lays his claim to the services of a negro, the onus probandi should rest on the claimant. 5. The obstructions to manumission should be removed. 6. That the the provisions of the Spanish law (fixing by competent authority the value of the slave, and allowing him to purchase a day at a time,) should be introduced. 7. That no governor, judge, or attorney-general should be a slave-owner. 8. That an effectual provision should be made for the religious instruction of the slaves. 9. That marriage should be sanctioned and enforced. 10. That the Sunday should be devoted by the slave to repose and religious instruction; and that other time should be allotted for the cultivation of his provision grounds. 11. That some (but what I cannot say) measures should be taken to restrain the authority of the master in punishing his slaves; and that some substitution be found for the driving system.

"These are the proposed qualifications of the existing Slavery; but I am far more seriously bent upon the extinction of Slavery altogether, by rendering all the negro children, born after a certain day, free; for them it will be necessary to provide education.

"God grant that his Majesty's ministers may be disposed to accomplish these objects, or to permit others to accomplish them!"

Could his Majesty's ministers and the slaveholding party have foreseen the result of the ten-years' agitation which was to follow the announcement of these moderate demands, they would probably have gladly acceded to the proposition of a gradual abolition of Slavery, and have thus secured its existence for some years beyond the present time.

On the 15th of May, the day for which he gave notice of his motion, Mr. Buxton wrote to a friend; "In five minutes I start for the House. I hope to begin at five o'clock. I am in good health, in excellent spirits, with a noble cause, and without a fear. If I am only given a nimble tongue we shall do." At the appointed hour, he opened the first debate on negro Slavery by moving a resolution, "That the state of Slavery is repugnant to the principles of the British Constitution and of the Christian Religion; and that it ought to be gradually abolished throughout the British Colonies, with as much expedition as may be found consistent with a due regard to the well-being of the parties concerned." "The object at which we aim," said Mr. Buxton, in his speech upon this resolution, "is the *extinction of Slavery*—nothing less than the extinction of Slavery,—in 'nothing less than the whole of the British dominions: not, however, the rapid termination of that state; not the sudden emancipation of the negro; but such preparatory steps, such measures of precaution, as, by slow degrees, and in a course of years, first fitting and qualifying the slaves for the enjoyment of freedom, shall gently conduct us to the annihilation of Slavery." "He then unfolded his plan," says his biographer, "which corresponds with that contained in his letter to Mr. Wilmot Horton; but he especially urged the importance of emancipating all the children of the slaves; pointing out how surely, yet silently, the curse of Slavery would thus die away. He proved that this had been done in other countries, without that noise and tumult with which his opponents predicted it would be attended. This change was, in fact, at that very time silently proceeding in Ceylon, Bencoolen, and St. Helena. 'Now, Sir,' he said, 'observe the moderation with which we proceed. We say, 'make no more slaves, desist from that iniquity; stop, abstain from an act, in itself as full of guilt, entailing in its consequences as much of misery, as any felony you can mention.' We do not say, 'make reparation for the wrong you have done;' but do no more wrong; 'go no further; complete what you have commenced; screw from your slaves all that his bones and his muscles will yield you—only stop there:' and when every slave now living shall have found repose in the grave, then let it be said that the country is satisfied with Slavery, and has done with it forever."

Moderate as these demands were they did not concede enough to the Pro-Slavery party. Three resolutions were moved and carried by Mr. Canning, embracing the doctrine of compensation, and that gentleman, on the part of the Government, proposed that the amelioration in the condition of the slave population, urged by Mr. Buxton, should be suggested to the Legislatures of the Colonies, but should be enforced only in Trinidad, which being one of the crown colonies had no Legislature of its own. But he farther proposed a provision that the Government should interfere in case the suggestions should be met with any unexpected resistance. The following were Mr. Canning's Resolutions:

1st. "That it is expedient to adopt effectual and decisive measures for ameliorating the condition of the slave population in his Majesty's colonies.

2d. "That, through a determined and persevering, but at the same time, judicious and temperate enforcement of such measures, this House looks forward to a progressive improvement in the character of the slave population, such as may prepare them for a participation in those civil rights and privileges which are enjoyed by other classes of his Majesty's subjects.

3d. "That this House is anxious for the accomplishment of this purpose, at the earliest period that shall be compatible with the well-being of the slaves themselves, with the safety of the Colonies, and with a fair and equitable consideration of the interests of private property."

The propositions of the Government, especially that which closes the 3d. Resolution, were warmly contested by the Anti-Slavery party, but without avail.

The debate was earnest and long, and was concluded, as it began, by a speech from Mr. Buxton, which was, said Mr. Wilberforce, "not sweet indeed, but excellent." A single passage of it, in reply to the assertion—so popular among the advocates of Slavery, in this country, to-day—that the danger was not in the continuance of Slavery, but in the agitation of the subject; is quoted:

"What then," he exclaimed, "does the slave require any hint from us that he is a slave, and that Slavery is of all conditions the most miserable? Why, sir, he hears this, he sees it, he feels it too in all around him. He sees his harsh uncompensated labour; he hears the crack of the whip; he feels—he writhes under the lash. Does not this betray the secret? "'This is no flattery; these are counsellors that feelingly persuade him what he is.' He sees the mother of his children stripped naked before the gang of male negroes and flogged unmercifully; he sees his children sent to market, to be sold at the best price they will fetch; he sees in himself not a man, but a thing—by West Indian law a chattel, an implement of husbandry, a machine to produce sugar, a beast of burden! And will any man tell me, that the negro, with all this staring him in the face, flashing in his eyes, when he rises in the morning, and when he goes to bed at night—never dreams that there is injustice in such treatment, till he sits himself down to the perusal of an English newspaper, and then to his astonishment discovers, that there are enthusiasts in England, who from the bottom of their hearts deplore and abhor all negro Slavery?—There are such enthusiasts; I am one of them; and while we breathe we will never abandon the cause, till that thing—that chattel—is reinstated in all the privileges of man!"

"A few minutes ago," said Mr. Buxton, at the opening of this memorable debate, "was commenced that process which will conclude, though not speedily, in the extinction of Slavery throughout the British dominions." He took good care to verify his words, and the movement thus begun, was henceforward pushed vigorously, both in and out of Parliament, to its final consummation.

The first result of the debate was various interviews and communications between Mr. Canning and the leaders of the Abolitionists, through which the parties came to understand more distinctly what one party proposed, and the other was willing to concede; and at the end of May a Circular was addressed by the Government to the Colonial authorities in accordance with the resolutions of the House:

1. "To provide the means of religious instruction and Christian education for the slave population.

2. "To put an end to markets and labour on the Sunday, and instead of Sunday to allow the negroes equivalent time on other days for the cultivation of their provision grounds.

3. "To protect the slaves by law in the acquisition and possession of property, and in its transmission by bequest or otherwise.

4. "To legalize the marriages of slaves, and to protect them in the enjoyment of their connubial rights.

5. "To prevent the separation of families by sale or otherwise.

6. "To restrain generally the power, and to prevent the abuse of arbitrary punishment at the will of the master.

7. "To abolish the degrading corporeal punishment of females.

8. "To admit the testimony of slaves in courts of justice.

9. "To prevent the seizure of slaves detached from the estate or plantation to which they belonged.

10. "To remove all the existing obstructions to manumission, and to grant to the slave the power of redeeming himself and his wife and children at a fair price.

11. To abolish the use of the driving whip in the field, either as an emblem of authority, or as a stimulus to labour.

12. "To establish Savings' Banks for the use of the slaves."

While awaiting the reception which these exceedingly temperate propositions would meet with from the Colonial Assemblies, Mr. Buxton was urged to visit the West Indies in person, but after mature deliberation, declined taking such a step, though not aware, at the time, of the peril which would have attended it. That he was by no means sanguine, however, that the first effort at a reform in the colonies would be successful, is evident. He says, with characteristic modesty, in a letter to Sir James Mackintosh, urging him to cooperate with the friends of the slave in the movement just begun.

"I feel that a question of greater magnitude, affecting the happiness of a larger number of persons has seldom been agitated; and I also feel that the crisis has arrived in which we must either begin to ameliorate the condition of the slaves, and indeed to strike a blow at Slavery itself or in which Slavery will be more firmly established than ever. I am, however, I must confess, alarmed not at the reproach which is heaped on me, nor at the danger said to be produced in the West Indies by my motion. I disregard the former, and utterly disbelieve the latter; but I am alarmed at the prodigious strength of the West Indian party, and at the inability of the person to whom the cause of seven hundred thousand human beings is committed."

A Washington Monument.

It seems to us that money is never so uselessly spent as in building monuments, except, perhaps, in travelling to see them after they are built. Whatever man or event needs a pile of stones for memory, does not deserve one, and whatever or whoever is worthy of such costly lapidation does not want it. Great men and great deeds live in history and in song. The hero, the wise man, the artist, all build their own monuments, broad-based as continents, lasting as love and reverence. The traveller feels that Saint Peter's is less sacred to the inspired fisherman than to the inspired architect. Columbus has a hemisphere for commemoration. The obedient planets write forever in the sky the epitaphs of Copernicus and Newton. Our rivers swarm with the monuments of Fulton. And yet who shall tell us what mighty conqueror pitched those huge tents upon the desert's edge? He has stone enough, but is forgotten

Caret quia vate sacro.

The field of Bannockburn was wholly Scot

his honour, in accordance with this principle of American common law, American Constitutions, and, of course, the dictates of natural justice, sent the black man to the Tombs, and permitted the white to go at large. The case, since this first decision, has come up two or three times, but has been postponed from time to time, on one and another pretext, sometimes good, and sometimes good for nothing, it being, of course, the game of the opposing counsel to delay as long as possible, that the master may have all necessary time to get evidence from the South. While we write, the case is again before the court, and we may possibly be able to announce the final decision before going to press. The facts of the case are all briefly stated as follows, in the Court Report of the *Sun*.

James Belt, a young light mulatto man, who had been abducted from this city, but brought up on *habeas corpus*, appeared at 2 o'clock as did his alledged owner, John Lee, of Frederick county, Md. Messrs. Jay & Field, William M. Allen, and the Assistant District Attorney, appeared on behalf of Belt and Mr. Whiting for Mr. Lee.

Mr. Whiting read the return to the writ, signed by Mr. Lee, in which he states that Belt is his servant, that he was at Baltimore and run away, going to Lynn, Massachusetts, from whence he came to New York, and that on Wednesday last the said J. L. caused him to be arrested, and claims that he had a right to his custody and to remove him to the said Frederick county, &c.

Mr. Jay, one of the counsel for Belt read affidavits of Thomas Peck, the said Joseph Belt, and J. Carey (the latter connected with the Express line of Harnden & Co.) The affidavit of Peck states that he was walking with Belt in Duane street on Wednesday morning, when a carriage suddenly stopped near them, two men jumped out, and with the assistance of the driver of the hack seized and put them into the carriage, saying they were arrested on a charge of stealing at the fire the night before. When the two men were seated in the hack and attempting to put handcuffs on them, one of them looked Peck in the face, and said, "that aint the man," and the other said "put him out," and thereupon Peck was pushed out of the carriage. Supposing from the statement of the men that Belt was to be carried to the Tombs, he ran immediately there, but did not find him. Peck stated his belief that the names of the men who had thus taken them were Charles Bird and Sidney Clayton.

The affidavit of Belt corroborated the statement of Peck up to that point, and states that he was taken by the men to a house in New York, where he saw Mr. Lee, who claims to be his master, who said that "he would give it to him," thence he was taken to a vessel off Long Island from which they were obliged to remove on account of the weather. They took him finally to a house 9 miles from Brooklyn, he being all the while hand-cuffed, where he was rescued by officers Hulse and Wolven, the parties before named, when they heard the officers in the house, having taken off his handcuffs and wished him to get out of the window, but he refused to do so, and walked into the other room. Officers H. & W. had a writ of habeas corpus and brought him before Judge Edmonds, who, for the time being, caused him to be placed in the city prison.

The affidavit of officers Hulse and Wolven, detail the proceedings to the time of arrest, and state that Bird and Clayton, the men who seized the boys or rather young men told them that they were to receive $200 from Lee for accomplishing the abduction. Clayton also told them that in another half hour they would have been unable to obtain Belt, as they would have been on their way to New York The affidavit of Mr. Carey proved the means of egress from the city.

Mr. Whiting stated that the arrest had been made in the manner it was by the advice of one of the most important magistrates in the city. He insisted that Mr. Lee had a right to the slave, and he intended to deny the jurisdiction of the Judge or the Court in the manner asked to be exercised. It was the intention of Mr. Lee, to bring actions against all the parties engaged in having taken him (B.) from the custody of Mr. Lee.

Mr. Jay contended that Belt not having been arrested by Mr Lee, under any process of law, he his entitled to his discharge. He also alluded in strong terms of censure to his being kidnapped in the manner shown, and said, civil actions, as well as a criminal one, will be entered against the parties concerned in it

The case lies over till Tuesday, when the District Attorney will also be present. A large number of coloured persons were among the audience. Judge Edmonds, directed that Belt should be remanded for safe-keeping from his friends as well as enemies, as the Judge said—and he also remarked, that information had been given to him that a rescue was spoken of. He therefore directed the whole of the audience to remain seated till Belt was removed in the custody of the officers. Mr. Jay let off a little indignation at the imputation upon the audience as to the idea of arrest but the whole matter passed off orderly and well.

There was a successful attempt at a rescue, and it was made, as all will remember, who were familiar with the facts of that case, not by coloured people, but by Mayor Mickle, and his thousand policemen, who hunted down poor George Kirk, when once declared a freeman, secured him—and by the help of Brady and Blunt, the last named sits apart, "squat like a toad," at the ear of Whiting, lending him his valuable advice,—would have held him till his master came to claim him. Did Judge Edmonds refer to that famous slave-hunt? It is true also that an ineffectual and ill-concerted attempt was made at a rescue caused solely by the unwarrantable intermeddling of Horace Dresser, which, causing some confusion in the proceedings, led the coloured people to believe that some unfair play was going on, and that George would be spirited out of the hands of his friends. But considering the experience we have had of the law in this city, and especially considering the fact that James Belt stood there in the Superior Court of the State of New York handcuffed, by order of Judge Edmonds, that he would never have been there, except by an act of kidnapping, for aught that is positively known, and that the men who had committed this high-handed outrage against his rights, and all justice, were walking about the streets, with the connivance, if not by the direction of his honour, we confess that we are not much surprised that the Judge should be excited, and fear that the coloured people should take upon themselves to secure that protection which they cannot find in the courts of law.

Of course, we do not approve of any resort to violence where a case is pending before the courts, but we do approve most heartily of the spirit of the following resolutions passed at a meeting of coloured people on Monday evening.

Resolved. As the sense of this meeting:

1. That the arrest of Thomas Peck and Joseph Belt, two unoffending coloured men, on the 20th inst. in Duane-st. in open day, by the emissaries of John Lee, a slaveholder from Frederick County, Maryland, without warrant or any other legal process, or pretence whatsoever, except the false pretence of theft, is an alarming outrage upon all the social and civil rights and guarantees of the citizens of New York.

2. That the principle involved in the case of Belt affects the security of every coloured man, woman and child in this city.

3. No action should have been entertained against Belt for being a slave, until his abductors were first brought to justice, as on this principle any coloured person may be arrested on pretence of theft, and then be subjected to a long and tedious suit to prove that they are not slaves.

4. That no coloured persons ought to allow themselves to be arrested AS SLAVES upon any conditions, pretences, or grounds whatsoever, at the risk of life itself. They should not be prevailed to entertain the question for one moment. They should not agree to submit the question to any judge, jury, or body of men on earth; but they should deem it a question of life and death, to be settled on the spot, and on the responsibility of men who force it upon their attention.

5. That no coloured persons should permit themselves to be arrested on charge of criminal offence, except upon process of law. The first step in all legal process is complaint to some magistrate, and the issuing of a warrant by that magistrate; and no officer or other person has the right to arrest any other person without such due process. You have a right to challenge any man to show, and read his warrant, and if he will not do so you may resist. The Constitution of the United States says, Art. 5 of the amendment, "*No person shall be deprived of life, liberty, or property, without due process of law.*"

JEREMIAH POWERS, Chairman.
WILLIAM H. SMITH, Secretary.

ERRATUM.—By a vexatious error in the last *Standard* we were made to say precisely the opposite of what we meant and wrote. The reader, however, we hope, suspected a mistake from the clumsiness of the expression. The first line of the paragraph preceding the notice of Whittier's Poems was written: "It is not pleasant to *mar* the completeness and beauty:" we neither thought nor said, that "it is not pleasant to *hear*," &c.

CHOLERA.—A few new cases of the Cholera are daily reported at Quarantine, but none as yet outside the Hospital walls on Staten Island. One case reported as of Cholera has occurred in the city.

ADVERTISING AGENCY.—Mr. V. B. Palmer, the well-known newspaper subscription and advertising agent, who has offices both in this city and Philadelphia, is an authorised agent for this paper.

EMEUTE IN WASHINGTON.—The reader will observe in the Congressional proceedings the Resolution of Mr. Gott, and its passage. What Congress will do with the bill when it comes in, is quite another question. We shall wait to see before we tell our "Chapman to crow."

In the meantime the South is looking diligently after her own affairs. A meeting of Southern delegates has been held, and a series of Resolutions—which we have not seen—were proposed and referred to a select Committee to report on the 15th proximo. Does anybody suppose that a measure will be carried through Congress which the South is really opposed to?

Meeting in Philadelphia.

We find in the *Daily Republic* [Phila.] a report of the meeting held last week, in the Assembly Buildings, Philadelphia, which we copy. It comes so opportunely that we will not find fault, as we have good reason for doing, with our friends in Philadelphia that they are so unmindful of the many readers of the *Standard* in Eastern Pennsylvania as to send us no account whatever of such a meeting. We are much obliged to the *Republic*; and as our Boston friends are very apt to serve us in the same way when they have meetings, as our friends in Philadelphia have in this case, we hope we may be equally lucky in getting a good report from the *Republican*, or some other Free Soil paper, in that city of their next meeting.

Anti-Slavery Convention in the Assembly Buildings.

A Convention of the members and friends of the Eastern Pennsylvania Anti-Slavery Society, held in connection with the ANTI-SLAVERY CONVENTION AT THE ASSEMBLY BUILDINGS.

The Anti-Slavery Convention advertised to be held in connection with the Pennsylvania Anti-Slavery Fair, met yesterday, at 11 o'clock, in the small Saloon of the Assembly Buildings, and was organised by the choice of the following officers:

EDWARD M. DAVIS, President.
ROBERT PURVIS, of Byberry, } Vice Presidents.
WM. H. JOHNSON. of Buckingham, }
J. M. McKim, } Secretaries.
Georgiana Bruce, }

The President on taking the Chair, expressed his desire that the proceedings of the Convention should be such that it would prove to be in fact what it was in name—an *Anti-Slavery* Convention. He trusted that the resolutions would be adopted indicating the doctrines and measures of the Abolitionists of Pennsylvania, so that people reading the report of our own transactions in the newspapers, may know precisely what are our views. There was such misunderstanding in the public mind of the position and sentiments of the Abolitionists. This misunderstanding it should be an object with us to correct. Our position in regard to the Free Soil Party ought to be distinctly defined. It ought to be known how far we approve—if we approve at all—of that party, and how far we disapprove of it, and why it is that we cannot join it, nor give it our support. Our position in regard to the church, should also be set forth; it should be seen that we oppose the church only on account of its gross recreancy on the subject of Slavery. With the church as such we have no controversy, but with the church as a Pro-Slavery institution, we are at deadly hostility. We believe that a regard both for the slave and true Christianity, requires this at our hands. Our position in regard to the Constitution of the United States, also, ought to be clearly indicated, and why it is that we hold that no Abolitionist can accept office himself under the Constitution of the United States, nor vote for any one else to do so.

After a few additional remarks by the President, a resolution was adopted inviting all persons present to participate in the discussions of the Convention. The following resolutions were introduced by J. M. McKim; and the first two upon the progress of the Anti-Slavery cause, and the encouragements to Anti-Slavery labour came up for discussion.

Whereas, the practice of petitioning Congress and our State Legislature on the subject of Slavery, has ever been regarded as a proper and efficient measure for promoting the Anti-Slavery enterprise; and whereas, the advantages of this means of operation have been abundantly proved by the experience of Abolitionists in Pennsylvania: therefore—

Resolved, That this Convention would express its hearty approval of this mode of action, and would further recommend to the friends of the cause throughout the State and country at large, that appropriate petitions to Congress and the State Legislature, praying for the exercise of their respective powers on the subject of Slavery, be extensively circulated and forwarded at the earliest practicable date, for presentation.

Resolved, That prominent among these petitions should be one asking for the immediate abolition of Slavery in the District of Columbia.

Resolved, That a Committee of three persons be appointed whose business it shall be to report at an early period to this Convention, forms of petitions to Congress and the Legislature of the State, suitable for circulation.

Resolved, That this Convention deeply sympathises with the people of colour of this Commonwealth in the effort which they are making for the recovery of their lost rights, and confidently trust that they will have the hearty co-operation of every Abolitionist in the State.

Resolved, That in the increase of knowledge and the spread of free principles throughout the world; in the downfall of tyrannies and the abolition of ancient wrongs in Europe; in the practical condemnation of Slavery and the slave-trade by England, France, Denmark, Sweden, Wallachia, Bohemia, and Tunis; in the abolition of the slave-market in Constantinople, Egypt and Lahore; and especially in the humble origin, steady progress and many successes of the Anti-Slavery cause in our own country; we have encouraging proof of the power of TRUTH to dispel prejudice, enlighten ignorance, subdue hatred, overcome all opposition, and change enemies into allies; and that in the same facts we have a sure promise that our cause will yet triumph, and our land be *free*.

Resolved, That in view of our past success, and the present aspect of our cause, we are called upon for persevering effort, and increased devotion and activity, in our Anti-Slavery work.

C. C. Burleigh, in an able speech, hastily reviewed the rise and progress of the Anti-Slavery cause, from its small beginnings in this country to its present strength and influence, drawing from this history encouragement to continued Anti-Slavery work, and hope of ultimate success.

Wm. W. Brown, who is a graduate from the "patriarchal institution," having voluntarily emigrated from a slave plantation in Missouri to Ohio some years ago, recounted further evidences of Anti-Slavery progress in our country, since the time when the Hon. Harrison Gray Otis, as Mayor of Boston, by diligent search, found the first Northern abolition paper in a Boston garret, published "by one white man and a negro boy." Legislatures are now adopting Anti-Slavery measures; Presses and Pulpits, once silent or hostile, are now proclaiming Anti-Slavery truths and facts; the people are beginning to feel that they have to do with Slavery. One proof of progress is the diminution of prejudice against colour. The "negro" cars have been thrown off the track of every railroad in New England, and in many other States. Negro pews have been abolished in many churches. In New England, schools and colleges are open to them; and the avenues to wealth and honour once shut against them are now open. In Boston we have coloured lawyers and coloured justices of the peace, who fill their stations with honour to themselves. Mr. Brown related several anecdotes of Robert Morris, jr. a coloured lawyer at the Boston bar, showing his shrewdness and tact and success.

The afternoon session of the Convention was occupied by a brief and spirited discussion upon petitioning. H. C. Wright suggested other topics for petitions, not mentioned in the resolutions. They were—

1st. That the United States government shall cease to employ slaves in its arsenals, forts, and other public works. 2d, Shall cease to appoint slaveholders as Ambassadors to foreign countries, or as members of the Cabinet, or any other office under the Federal Government. 3d, That Congress shall secure the freedom of every slave who sets foot on any national territory or national vessel.

A good natured discussion, upon the Free Soil party, formed a lively episode to the course of the debate. It began with a casual remark of Mr. Wright, that no party was worthy of the name of a *Free Soil* party which would help to protect Slavery where it now exists; and, therefore, the Free Soil party proclaimed a lie in its very name. C. L. Remond defined the Free Soil party; said that we could not expect the people to adopt the ultra Anti-Slavery doctrines, that his faith in their practicability was decreasing; he was out of patience with the delay of our objects, and was disposed to accept any means which would help to abolish Slavery, and give his rights to the coloured man. He voted the Free Soil ticket in Massachusetts, and was prepared to bid God speed, to the Free Soil party.

The coloured people had not confidence in the Abolitionists because they professed so much more than they performed, and therefore they did not join in their movement.

Mr. Remond was replied to by Mary Grew, Robert Purvis and C. C. Burleigh.

Miss Grew said that many of the coloured people *did* co-operate with the Anti-Slavery Society, and if they did not as a body, it was for the same reason that whites do not, because they loved their ease, or their money, or their sects, or some selfish object better than the slaves' cause.

Robert Purvis agreed with Miss Grew, and vindicated the Abolitionists. He said, that the Abolitionists had always been the first friends of the coloured people, when they were abandoned by the civil officers and the public to the fury of the mob, and he thought Mr. Remond's remarks were unjust.

Our room forbids us to report the remarks of Mr. Burleigh, Dr. Bias and others who continued the debate till the hour of adjournment when the Convention departed to meet again at 10 o'clock this forenoon.

SECOND DAY'S PROCEEDINGS.—The Convention met yesterday as adjourned, the President in the Chair.

The Chairman read a letter from Wm. J. Mullen, stating the substance of a conversation which he had with Lewis C. Levin just before Mr. L.'s re-election to Congress. Mr. Levin stated that his wife and children owned a large plantation and a considerable number of slaves in Maryland, from which he received an income of $5000, a year, and that he considered Maryland as his residence, though his name was upon the assessor's list and he paid taxes in Philadelphia which entitles him to represent the city, and he defended himself for his course by the example of other members of Congress, who have not, as he affirmed, resided for years in the district they represent.

After some general remarks by Nathan Evans, the following resolutions were introduced by A. H. Rosenheim.

Resolved, That it is the duty of a true Abolitionist to foster and encourage the various reformatory movements of the times, but more especially such as may be found to have either a direct or indirect bearing upon the abolition of Slavery.

Resolved, That we deem the Land Reform movement worthy of our special inquiry and support; for while its efforts are directed towards the restitution of all the God-given rights of man, and a more just and equitable distribution of the fruits of industry, its tendency unmistakeably points at the extinction of chattel Slavery as well as wages Slavery.

The resolutions were sustained by the mover in a speech which the reporter did not hear, he not being present.

The discussion was continued by Lucretia Mott, who, while sympathising with the objects and wishing success to the Land Reformers, thought the subject not properly within the duties of an Anti-Slavery Society. It may have a bearing upon our movement, and so has every other reform question. Temperance, peace, theological and judicial reform, are all more or less intimately connected with the progress of our cause. Must the Anti-Slavery Society, therefore include all these in its objects? No. While individually we may encourage any of these, let us as a Society, keep our ONE object distinctly before us, and not weaken our efficiency by a multiplicity of subjects of labour.

Wm. W. Brown agreed with Mrs. Mott, while he cordially wished success to the Land Reform movement.—Their object is beneficent but it should not be mixed up with the Anti-Slavery cause. This reform is the first step towards ensuring their ultimate success. Labour is degraded by Slavery. Its abolition will elevate labour, and secure to *men* their manhood. Give me myself, and I will give myself a *home*. Robbed of myself, made a chattel, I can do neither—*manhood* is my first right and claim, we will talk of the *land* after this is gained. Give the slave his wife, his children, and the farm may come afterward.

James Sellers, Jr. thought that the labouring classes supposed that Abolitionists did not sympathise with their efforts to secure their own elevation, and that Anti-Slavery men will not succeed until they show favour to the measures of the working class to gain their rights.

C. L. Remond said the Anti-Slavery cause was the cause of labour of man, of freedom, without regard to colour, and it was the duty of the workingmen to come to *our* platform, not for us to go to them.

C. C. Burleigh spoke at length upon the question, maintaining that duty required of every man, capitalist or labourer, to engage to abolish Slavery whether it would promote his interest or not. We are not to wait till duty is profitable, before doing it,—though in the end "Godliness is profitable to the life that now is, as well as that which is to come. He also believed that the working men had not been the enemies of the Anti-Slavery cause. Our most active friends have to a great extent been among them. He would have the Convention discuss and examine these and similar resolutions, as the discussion would do good, though he would not have them adopted.

No brief report could do justice to his speech, and we cannot pretend to do so.

The resolutions upon petitioning were adopted and a Committee appointed to draft appropriate petitions upon Slavery to the State Legislature and Congress.

During the discussion upon them, J. M. McKim read a letter from a prominent member of Congress, upon the prospects of success of an effort to abolish Slavery in the District of Columbia. The Writer says that he believes that Mr. Palfrey's request for permission to bring in a bill to abolish Slavery there, would have been granted had there been a full House when the vote was taken, and that a bill *may be passed at the next session of Congress abolishing Slavery in the District, if its friends will be active.* Mr. Mc Kim stated that no man had a better opportunity to judge of the progress than the writer.

An old coloured man named Washington Christian appeared in the meeting as the representative from an Anti-Slavery Society of fugitive slaves there, and appealed for aid to the fugitives from American tyranny, who are daily coming to Canada, poor, worn, and often sick from exposure, that they might not be left to suffer, until they could find labour, and support themselves. His call was answered by donations and contributions.

In the afternoon, after some discussion upon a resolution offered by Mary Grew, affirming the duty of abstinence from Slavery-labour products, in which the mover, Mrs. Mott, Dr. Bliss, and C. C. Burleigh participated—Miss Grew was called up and spoke upon the resolutions on Anti-Slavery progress, in clearness and force of thought, facility and conciseness of expression, impressiveness of feeling and manner, we have seldom heard a better speech from man or woman; and only wish every one of our readers had enjoyed the privilege of listening to it with ourselves. Any report short of a verbatim one, would do it injustice. She alluded to the early history of the Anti-Slavery cause, when it was too insignificant for opposition, to the persecutions which succeeded and their triumphs over all these, and their present hopeful prospects. We have, she said, abundant cause for thanksgiving in this almost unexampled progress of truth, and we may well sing songs of praise for the proofs that the Lord of hosts has sustained and prospered us. But there is a better way to testify our gratitude; by increased Anti-Slavery effort. There is no better word than a deed—no better song of praise than a life of benevolence. Our work is not done. Slavery and the Slave Trade exist in all their horrors. The State and Church are corrupted by its defilements, and are supporting it. Though we have done much, we have much more to do. Let it not be said of us, "ye did run well for a time."

Let us not lose by inaction all this glorious harvest ripe for the reapers hand. Let us press our old measures for the spread of truth—by papers, tracts, and the living speaker; bring the press the pulpit and Church, to do their duty—petition our legislatures. Now is no time for rest, but it is the great work-day of life. Violent opposition has ceased; our danger now is from insidious temptation to lower our principles. Let us beware of this seductive temptation, and yield not the least principle to accomodate men who cannot come up to us, and we must triumph. The Church and the Nation will awake and cast Slavery from their arms.

C. C. Burleigh offered and supported the following resolutions upon the Free Soil movement:

Resolved, That while we look upon the organization and action of the "Free Soil" party as among the cheering signs of the growth of Anti-Slavery feeling in the country, and as helping to keep up agitation on the question of Slavery, we cannot regard that party as standing upon true Anti-Slavery ground, or as entitled to the support of Abolitionists so long as it is pledged to adhere to "the compromises of the Constitution," in relation to Slavery; denies all responsibility of the Federal Government, as now constituted, for Slavery in the several States; does not propose to labour for its abolition there; and so long as acting with it involves a promise of allegiance to a Pro-slavery Constitution.

Resolved, That however we may rejoice to see members of the old parties, or others in an equally low position, coming up to the Free Soil platform if they can see no higher, we believe that for Abolitionists to unite and act with that party would be to come down from a much higher position a descent which is to be earnestly deprecated, on grounds both of principle and of policy.

After some further remarks by Thomas Whitson, the Convention adjourned to meet again this morning. Let those who wish to hear earnest eloquence, go and hear its debate.

THIRD DAY'S PROCEEDINGS.

At the opening of the Convention, J. M. McKim, on behalf of the Committee on Petitions, presented the following drafts of petitions, stating that they were adapted to various classes of the people, and with their various opinions and desires. These petitions were afterwards adopted, and ordered to be printed for circulation:

1. *To the Senate and House of Representatives in Congress assembled:*

The petition of the undersigned inhabitants of ——— County, in the State of Pennsylvania, respectfully asks that you will pass a law for the immediate abolition of Slavery in the District of Columbia.

2. *To the Senate and House of Representatives in Congress assembled:*

The petition of the undersigned inhabitants of ——— County, in the State of Pennsylvania, respectfully asks that you will, by a change of the Constitution, or otherwise, take such measures as will either abolish Slavery throughout the United States, or relieve the people of Pennsylvania from the responsibility of aiding in its support.

3. *To the Senate and House of Representatives in Congress assembled.*

We, the undersigned, inhabitants of Pennsylvania, believing that the Federal Constitution, in pledging the strength of the whole nation to the support of Slavery, violates the divine law, makes war upon human rights, and is grossly inconsistent with republican principles; that its attempt to unite freedom and Slavery in one body politic has already brought upon the country great and manifold evils, and has fully proved that no such union can exist, but by the sacrifice of freedom to the supremacy of Slavery; respectfully ask you to devise and propose without delay, some plan for the immediate and peaceful dissolution of the American Union.

4 *To the Senate and House of Representatives of the State of Pennsylvania.*

The undersigned, inhabitants of Pennsylvania, respectfully ask that you will take measures to amend the Constitution of the State as to procure to all its citizens, otherwise duly qualified, the right of suffrage, without regard to complexion.

The encouraging news from Congress, so clearly reported in this morning's Republic, was read and remarked upon to the Convention by Mr. McKim, as a new incentive to activity and promptness in the circulation of petitions for the abolition of Slavery.

The resolutions offered by C. C. Burleigh, upon the Free Soil party, were the next topic of discussion.

Thomas Whitson, of Lancaster county, said that the Free Soil party were responsible for the Government under General Taylor as truly as they would have been under Van Buren. The parties and their members have all virtually agreed to support, as *their* President, the candidate who should be elected. The Free Soil voters entered the game on this condition—If they succeeded, the Whigs were to sustain their candidate. If the Whigs succeeded, they must adopt the Whig government as their own government. In the parable of the scripture, the act of benevolence to the poor, the oppressed, the suffering is recognized as done to Jesus himself—"Inasmuch as ye have done it to the least of these my brethren," was his declaration, "ye have done it unto me." Yet in the Capital of this *Christian* country, Drayton and Sayers are imprisoned for an act of Christian kindness. Does the denunciation of the parable, "Depart, ye cursed—for inasmuch as ye have not done it to the least of these, ye have not done it to me," mean anything? What will it avail, when we are brought to answer for our conduct, before Heaven's High Chancery, to say that the Constitution or laws required us to return Slaves? All political parties are engaged to sustain the Constitution.

If Slavery is ever overthrown, whether by the abolition or alteration of the Constitution, it must be done by the doctrine that the Constitution in sustaining Slavery is a violation of the law of God. When the Constitution is so altered as to give no support to Slavery, we may consistently vote, not till then. The Free Soil party, like the respectable rum tavern, throws out enticements to wrong doing. It is inducing Abolitionists to join a Pro-Slavery government. Under no name can we consistly support a Pro-Slavery Constitution. Henry Green urged all to stand on the rock of principle, and objected to the Free Soil party that it did lay the axe at the root of the tree by assailing Slavery where it now exists. Our duty to oppose Slavery everywhere is as obligatory as the duty to love man. We are depriving three millions of men a foot of Free Soil in the whole land to stand upon, and the Free Soil party is a party to sustain the Constitution which does this. Tell not of the privileges granted by the Constitution to the *white* man; I demand the same for the coloured man. I believe the United States Constitution was quashed in the Court of Heaven the moment of his proclamation on earth. Men say work under it till we can get a better.—"Cease to do evil" is the first duty—the only way to "learn to do well."

C. L. Remoud complained that the report of his remarks in the Republic on Thursday did him injustice, as he did not intend to defend the Free Soil party, for their principles or their platform or to maintain his own strict consistency in voting the State Free Soil ticket in Massachusetts, but only to ask justice to the party, for the Anti-Slavery work it has done and is doing. He thought that upon strict principle petitioning made men a party to the Government. He would not vote for National officers because the United States Government denied him his rights; but Massachussetts acknowledged them, and therefore he had voted the State ticket. Prominent Free-Soil men in Massachusetts declare that they will never give up till Slavery is abolished throughout the country. Has not that movement done much to bring the people to act rightly on Slavery. Witness the recent action of Congress. Let us do them justice.

H. C. Wright defended his former remarks, that the Free Soil party carried a lie upon its face. Its motto is "Free Soil, Free Labour, Free Speech, Free Men."—What is Free Soil? Where *men* may stand as *free* men. Is there a foot of soil in this country to which the slave can fly and be free? No. They wish to extend the same constitution over that which makes the slave a slave all over the nation, and binds every State to deliver him up to his master.

Our Constitution joins the North in a confederacy with slaveholders, man-stealers—to do what? "Establish justice,"—with the destroyers of the marriage institution, to "promote domestic tranquility;" with the worst enemies of human rights, to "promote the general welfare," (and how have they promoted it for fifty years past?) with the most despotic of tyrants, to "secure the blessings of liberty to ourselves and posterity!" What could be more absurd? As well unite with thieves to promote honesty, or pirates to secure virtue.

Wm. B. Thomas thought the Convention should have given the Free Soil men notice that it intended to discuss this question, that they be here to defend themselves.—[He probably had not read the resolutions reported in yesterday's Republic.] He thought also that this warfare among Abolitionists of different opinions did harm The voting men must do the practical work; and that the Constitution gives no power to return a fugitive slave.

H. C. Wright said that Mr. Van Buren believed the Constitution *did* require the return of fugitive slaves, and would use his power, if elected, to enforce the provision. Men voting for him made him their agent to do this.

The discussion was further continued by Remond; Bias Burris and others.

In the afternoon, speeches were made by C. M. Burleigh, B Rush Plumly, Wm. W. Brown, and others, on the progress of the cause.

Thomas Earle, passed some strictures upon the cause of the Anti-Slavery Society.

Mrs. Mott, urged that we press forward to higher principles rather than yield to the seductive enticements of expediency to lower them.

"New occasions teach new duties.
Time makes olden good uncouth;
They must upward still and onward,
Who would keep abreast of Truth."

Let us side with Reform when we "share its wretched crust," and the greater will be our blessing.

The resolutions on the progress of the cause and those upon the Free Soil party were adopted, and the following offered by J. M. McKim, also passed unanimously.

Resolved, That this Convention deeply sympathises with these martyrs in the cause of liberty, and confidently hopes that the change which is now going on in public sentiment, especially in regard to Slavery and the slave-trade in the Disirict of Columbia, will have the effect of opening their prison doors and restoring them to the enjoyment of liberty and the bosoms of their bereaved families.

The resolutions on free produce were laid on the table, and those on land reform, on motion of their mover, Mr. Rosenheim, were indefinitely postponed, and the Convention adjourned, its friends evidently pleased with its character and results. Thousands of people in Philadelphia little know how much they have lost in not attending its free and able debates.

Thirtieth Congress.

MONDAY, DEC. 18.—HOUSE.—The debate on the bill which we mentioned last week as having been introdneed by Mr. Giddings, authorising the people of the District to express their opinions on the subject of the continuance of Slavery. We copy from the *Tribune* as follows:

House of Representatives.

Several documents from the Departments, required by law, were received and ordered to be printed.

Mr. VINTON, from the Committee of Ways and Means, reported a bill to supply deficiencies in the appropriations for the current year, which was read and referred to the Committee of the Whole on the State of the Union.

A motion by Mr. ROBINSON, to reconsider the vote on Mr. Roor's resolution, (instructing the Committee on Territories to bring in a bill for the organisation of territorial governments in California and New Mexico, and excluding Slavery,) came up, when Mr. WENTWORTH moved to lay the resolution on the table, and this last motion prevailed—106 to 82.

Mr. GIDDINGS introduced a bill authorising the people of the District of Columbia to express their wishes as to the condition of Slavery therein.

The reading having been concluded—

Mr. GIDDINGS said that he had endeavoured, in drawing up this bill, to make everything so plain that every member could understand it. It was simply a question to be propounded to the people of the District of Columbia, whether they, in fact, desired the continuance of the institution of Slavery or not?

Mr. JACOB THOMPSON said: I desire to know whether the people of this District have expressed in any way a desire that Congress should pass such a law as is contemplated by this bill?

Mr. GIDDINGS.—I say they have. I say that a number of them, and of the leading men among them, have made such a request, and it is in accordance with that request that this bill has been drawn.

Mr. TOMPKINS said that he had probably not distinctly heard the reading of the bill, but he understood one of its provisions to be, that every male inhabitant of the District over twenty-one years of age should vote at the contemplated Convention. Now he wished the gentleman to explain whether, in using that expression, it was intented that negroes bond and free, or negroes bond or free, were to take part in this expression of public sentiment.

Mr. GIDDINGS said that when he looked abroad upon the family of man, he knew no distinctions. He knew of no persons in this District that did not come from the same creating hand that formed himself or the gentleman from Mississippi, [Mr. TOMPKINS;] and when he [Mr. G.] spoke of the people of this District, he meant precisely what he said. He meant every male inhabitant of the District of Columbia over twenty one years of age. He did not draw any distinctions. He would not suffer the man who held his fellow-man in bondage to say whether he would do this thing or not, and then refuse to put the question to him who was thus bound. If the gentleman from Mississippi chose to offer an amendment excluding both the Slaveholder and the Slave, he [Mr. G.] would go with him; but as the advocate of the eternal principle of Truth and Justice, he never would submit to give one man the control of another man's liberty. Any such attempt struck at the very foundation of his principles. Every feeling of his soul shrunk with abhorrence from the proposition. He stood here as the advocate of our common humanity; he stood here to uphold those rights, and to demand that the enduring principles of Justice should be meted out to every individual in the District of Columbia. He did not come here the advocate of any peculiar rights—of one man claiming rights over another. He stood here on sound Democratic principles.

The SPEAKER said, the Chair must arrest the gentleman from Ohio in his remarks. According to the rule, if debate arose on any proposition or resolution, it must, except by general consent, go over one day.

Mr. GIDDINGS suggested, that if the proposition to introduce his bill had given rise to debate, it would have gone over. But the bill had been received, had been twice read, and the question now was on ordering it to be engrossed for a third reading. As a matter of course, he presumed that question was debateable. Had not the ground been yielded by the very fact of putting the bill upon the question of engrossment?

The SPEAKER—The twenty-sixth rule of the House is in the following words:

"All the States and Territories shall be called for resolutions on each alternate Monday during each session of Congress; and if, necessary to secure this object on said days, all resolutions that shall give rise to debate shall lie over for discussion under the rules of the house already established; and the whole of said days shall be appropriated to resolutions, until all the States and Territories are called through."

The SPEAKER continued: The Chair thinks that the spirit of the rule requires that everything which gives rise to debate, except a motion to reconsider, should go over.

Mr. GIDDINGS—Is it in order to move the previous question on the question of engrossment?

The SPEAKER.—It is.

Mr. GIDDINGS.—Then I move it.

Mr. JACOB THOMPSON moved that the bill be laid on the table, and asked the yeas and nays on that motion.

Mr. T. said that, with the permission of the House, he would like to say one word. He had heard of no call for such a measure.

Some calls to order.

The speaker said, the question before the House was on the motion to lay the bill on the table, and that question was not debateable.

Mr. CHAPMAN of Maryland, rose to move that the bill be referred to the Committee on the District of Columbia. He supposed, he said, that the motion to lay the bill on the table took the precedence.

The speaker said that the motion to lay on the table took precedence, and so also did the motion for the previous question.

The yeas and nays were then ordered.

And the question, "Shall this bill be laid on the table?" was taken, and resulted—Yeas 106, Nays 70—as follows:—

YEAS—Adams, Atkinson, Barringer, Barrow, Bayly, Beale, Bedinger, Botts, Bowlin, Boyd, Boydon, Brady, Bridges, Brodhead, W. G. Brown, C. Brown, A. G. Brown, Buckner, Burt, Cabell, Chapman, Chase, B. L. Clark, H. Cobb, W. R. Cobb, Cocke, Crisfield, Crozier, Daniel, G. Duncan, Dunn, Eckert, Edwards, A. Evans, Faran, Ficklin, Flournoy, French, Fulton, Gaines, Gayle, Gentry, Goggin, Green, Hemmons, Haralson, Harmanson, Harris, Hill, I. E. Holmes, G. S. Houston, Inge, Charles J. Ingersoll, Joseph R. Ingersoll, Iverson, Andrew Johnson, Robert W. Johnson, George W. Jones, J. W. Jones, Kennon, jr. T. Butler King, La Sere, Leffler, Ligon, Lord, Lincoln, Lumpkin, McClernand, McDowell, McKay, McLane, Job Mann, Meade, Miller Morehead, Morris, Morse, Outlaw, Pendleton, Phelps, Pillsbury, Preston, Richardson, Richey, Robinson, Shepperd, Truman Smith, Connecticut; Stanton, Stephens, Strong, Taylor, Thibodeaux, Thomas, Jacob Thompson, Mississippi; Richard W. Thompson, Indiana; John B. Thompson, Kentucky; Robert A. Thompson, Virginia; Tompkins, Toombs, Venable, Vinton, Wallace, Wick, Wiley, Williams, Woodward—105.

NAYS—Abbott, Ashmun, Bingham, Blackmar, Blanchard, Canby, Cathcart, Clapp, F. Clark, Collamer, Conger, Cranston, Crowell, Dickey, Dixon, D. Duncan, Embree, N. Evans, Farelly, Fieedley, Fries, Giddings, Gott, Greeley, Gregory, Grinnell, Hale, N. K. Hall, Henley, Henry, E. B. Holmes, Hubbard, Hudson, Hunt, Jenkins, James H. Johnson, Kellogg, Daniel P. P. King, Lehm, William T. Lawrence, Sidney Lawrence, McClelland, McIlvaine, H. Mann, Marsh, Marvin, Mullin, Nelson, Nes, Newell, Palfrey, Peaslee, Peck, Pettit, Pollock, Putnam, Reynolds, Rockhill, Julius Rockwell, Massachusetts; Root, Rumsey, jr. S. John, Sherrill, Silvester, Slingerland, Smart, Robert Smith, Starkweather, Strohm, Tallmadge, Thurston, Tuck, Turner, Van Dyke, Wentworth, White, Wilmot, Wilson—79.

Mr. PALFREY gave notice of a bill to extend to the personal liberty of American freemen, the protection of Trial by Jury.

THURSDAY, DEC. 19.—SENATE.—A report from the Secretary of State was received, relative to United States Seamen.

A bill was reported by the Committee on Public Lands, granting land for certain Railroads in Illinois.

A bill was passed authorising the Secretary of War to pay the Caddo Indians $500 for a boy killed by American volunteers in Texas.

Some other bills of a private character were introduced, when Mr. MILLER'S resolution, calling on the President for any correspondence with the Spanish Government in relation to the purchase of Cuba, was taken up.

Mr. BERRIEN expressed the hope that the Senator from New-Jersey would withdraw the resolution, as it was important to preserve the secrecy necessary to success in such a negotiation, and to protect the Executive from exposure in relation thereto, if any such negotiation is in progress, until it shall have been completed.

Mr. MILLER said that in submitting the resolution, he had no intention to interfere with the rights of the President. He did not presume that the Executive had offered any such negotiation; but the public had become excited with rumors of such negotiations, and it was with a view to satisfy the public mind that the resolution had been introduced. He thought this might be done without encroaching upon the President, but he was willing that the resolution should be passed over for the present.

A long debate ensued upon the proposed Railroad from Cnagres to Panama. And the Senate adjourned.

HOUSE.—Mr. WASHIN

Poetry.

ODE TO AN INDIAN GOLD COIN

Written in Cherical Malabar.

BY JOHN LEYDEN.

Slave of the dark and dirty mine!
What vanity has brought thee here.
How can I love to see thee shine
So bright, whom I have bought so dear?
The tent rope's flapping lone I hear
For twilight converse, arm in arm:
The jackal's shriek burst on my ear.
When mirth and music wont to charm.

By Cherical's dark wandering stream
Where cane-tufts shadow all the wild,
Sweet visions haunt my waking dream
Of Teviot loved while still a child
Of castled rocks stupendous piled
By Esk or Eden's classic wave.
Where loves of youth and friendship smiled
Uncrost by thee, vile yellow slave!

Fade, day-dreams sweet, from memory fade!—
The polished bliss of youth's first prime,
That once so bright on fancy played
Revives no more in after time;
Far from my sacred natal clime
I haste to an untimely grave;
The daring thoughts that soared sublime
Are sunk in ocean's southern wave.

Slave of the mine! thy yellow light
Gleams baleful as the tomb-fire drear.—
A gentle vision comes by night
My lonely widowed heart to cheer;
Her eyes are dim with many a tear,
That once were guiding stars to mine:
Her fond heart throbs with many a fear—
I cannot bear to see thee shine.

For thee—for thee, vile yellow slave,
I left a heart that loved me true!
I crossed the tedious ocean wave
To roam in climes unknown and new,
The cold wind of the stranger blow
Chill on my withered heart;—the grave,
Dark and untimely met my view—
And all for thee vile yellow slave!

Ha! comest thou now so late to mock
A wanderer's banished heart forlorn,
Now that his frame the lightning shock
Of sun-rays tipt with death has borne?
From love, from friendship, country torn,
To memory's fond regrets, the prey,
Vile slave, thy yellow dross I scorn!
Go mix thee with thy kindred clay!

From Douglas Jerrold's Newspaper.

IDEAS WILL CONQUER SWORDS.

Why wail we free Vienna's fall,
Though Stephen's tower looks down
Again upon it emperor-crushed,
A stormed and sword-ruled town?
What though its bloody homes they fill—
The tyrant's brutal hordes—
Who fears a moment for the right?
Ideas will conquer swords.

A time thy sceptred power might dare
To dam thy Danube's flow;
Would'st thou its swol'n strength long stay?
I tell thee tyrant—no.
It comes—it comes—or soon or late,
Despite your butcher hordes,
The hour when right shall shatter might,
Ideas shall conquer swords.

Hast thou forgot the Stuart's fate?
How he—the Bourbon—died?
They, too, on freedom falsely fawned—
They, too, to freedom lied;
Beware! the scaffold's bloody axe
Perchance such deeds rewards—
Ay, think on Latour's—Lemberg's fate—
Ideas will conquer swords.

Yes—Milan's 'neath Radetzsky's heel,
And Prague her fall hath known—
And fiery Pesth Vienna's fate
Perchance may call her own;
Yet freedom laughs to scorn the power
Of all thy hireling hordes—
Or late or soon its hour is sure—
Ideas will conquer swords.

Greenwich. W. C. BENNETT.

GIVING.

The sun gives ever; so the earth—
What it can give, so much 'tis worth,
The ocean gives in many ways—
Gives paths, gives fishes, rivers, bays;
So, too, the air, it gives us breath—
When it stops giving, comes in death
Give, give, be always giving;
Who gives not, is not living,
The more you give,
The more you live.

God's love hath in us wealth upheap'd;
Only by giving it is reap'd,
The body withers, and the mind,
If pent in by a selfish rind.
Give strength, give thought, give deeds, give pelf,
Give love, give tears, and give thyself.
Give, give, be always giving;
Who gives not, is not living.
The more we give,
The more we live.

THE VANITIES OF THE WORLD.

BY SIR HENRY WOTTON.

Farewell, ye gilded follies, pleasing troubles;
Farewell, ye honoured rags, ye glorious bubbles.
Fame's but a hollow echo; gold, pure clay;
Honour, the darling of but one short day;
Beauty, the eye's idol, but a damasked skin;
State, but a golden prison to live in,
And torture free-born minds; embroidered trains,
Merely but pageants for proud swelling veins;
And blood allied to greatness is alone
Inherited, not purchased, not our own.
Fame, honour, beauty, state, train, blood and birth,
Are but the fading blossoms of the earth.

Miscellany.

From Chambers' Edinburgh Journal.

AUTOGRAPHY.

The first thing one does on receiving a letter, is to look whether we recognize the writing as that of a friend familiar to us. Oh! this is from A, or this is from B. is a familiar exclamation. At one glance we recognize A or B as distinctly as if either stood before us face to face, though both may be perhaps thousands of miles off. Then, again, we collect the various signatures of our friends, or of celebrated persons whom we may never have seen, or known only by their words of fame, and paste them into our albums, and take a delight in looking on them, and comparing their resemblances or differences; in short, every observation of the kind leads us to the conclusion, that almost every person's handwriting differs from another, and that there is almost as complete an individuality in their mode of writing as in their countenances, their gait and gestures, or as in their minds.

There is scarcely a collector of such signatures who is not also a definer of the character of the person as deduced from the handwriting. How often do we hear it observed, 'This is the writing of a prim, methodical, cold, reserved mortal;' or, 'This is the signature of a gay, volatile, and careless being.' How unequivocally can we mark out the writing of a lady from that of a gentleman. How readily that of a lawyer or merchant from that of a fashionable idler, or a 'man of wit or pleasure about town.' To many, it might appear a very absurd thing to say that there exists an intimate relation between the colour of a man's hair and his handwriting, and yet it is well known that the initiated in this matter pretend infallibly to distinguish the writing of a fair-haired person from that of a dark.

A very ingenious writer in the Northern Journal of Medicine has, in a late number of that work, afforded a physiological reason for the diversities of handwriting. This diversity he attributes to temperament; that is, a certain condition of the physical and mental constitution of the individual which constitutes his peculiar character. Of these temperaments there are at least half-a-dozen kinds, pretty distinct and well marked, and perhaps half-a-dozen more of blended or mixed temperaments, where the shades are less distinguishable. The two extremes of natural temperament or complexion are well known to every one. We shall take, for instance, a man with light auburn hair, blue sparkling eyes, ruddy complexion, ample chest, and muscular, well-rounded, and agile frame. Such a man will rarely fail to have a smile on his countenance, or a cheerful, perhaps a witty saying on his lips. You will never see him moping in a solitary corner, but flitting about in the sunshine and bustle of society, joining in everything and dwelling in nothing long. When such a man sits down to write, he makes short work of it: he snatches the first pen that comes in the way, never looks how it is pointed, dabs it into the ink and then dashes on from side to side of the paper in a full, free, and slip slop style, his ideas—or at all events his words; flowing faster than his agile fingers and leaping muscles can give them a form. Such a one's handwriting can never be mistaken; it is like his own motions, hop-step-and-jump. But, on the contrary, select a man with deep black hair, black eyes, brown or sallow complexion, and thin spare form, you will generally find him alone, and silently meditating, or sitting solitary amid crowds—of few words, of slow and deliberate action. You need scarcely be told how such a man sets about writing. After weighing well his subject in his mind, he sits down deliberately selects and mends his pen, adjusts his paper, and in close, stiff, upright characters traces with a snail's pace his well-weighed and sententious composition. There can be no mistake in tracing the two handwritings we have just described; an adept in the science cannot fail in astonishing his audience with a sketch of the leading peculiarities of the mind and manners of each. But there are many intermediate shades of temperament, and many circumstances which go to modify the natural tendencies of the mode of writing, which fail to be considered. We shall, in the first place, give the following classified table of temperaments:—

1. Vigorous, light-haired, excitable temperament, what is commonly called the sanguine. The handwriting large, flowing, open, and irregular.

2. Dark-haired, excitable temperament, with brown, florid complexion. The writing small, equal, and rather free and easy, with a firm and full stroke.

3. Light-haired, little excitable temperament; dark complexion brown or sallow; the form spare. The writing less free and more methodical than No. 1, but less vigorous and less decided than No. 2.

4. Dark-haired, slowly excitable temperament; dark complexion, spare form, and melancholic habit. Small, cramp, upright writing, without ease or freedom, evidently slowly penned.

5. Feeble, light-haired, little excitable temperament; character timid and nervous. The writing small, unequal, and feebly traced, or not written with decision.

6. Mixed temperament, combining two or more of the above.

There are various combinations of these, which it would be unnecessary to particularise. Education and particular training of course make great changes on the natural tendency of the handwriting. Thus men of business acquire a mechanical style of writing, which obliterates all natural characteristics, unless in instances where the character is so strongly individual as not to be modified into the general mass. The female hand is also peculiar. Generally, it is more feeble and less individual than that of the male. In the present day, all females seem to be taught after one model. In a great proportion, the handwriting is moulded on this particular model: those only who have strong and decided character retain a decided handwriting. We often find that the style of handwriting is hereditary; sons frequently write very like their fathers: and this they do independent of all studied imitation, because the temperament happens to be hereditary also. A delicate state of health, especially if it has occurred in boyhood, has a considerable effect in modifying the natural form of the handwriting; thus sometimes converting the free and flowing hand of the sanguine temperament into a more staid and methodical one.

A deficiency of early culture must also have a considerable influence on the form of writing. The forms, too, have varied in different historical eras. Before the introduction of printing, more pains seem to have been bestowed on penmanship. Ancient manuscripts are often found written in a beautiful, upright, and well-formed character, more in the style of print than the modern careless and flowing lines. This is easily to be accounted for; all that is almost worth preserving is now committed to that mighty engine of intelligence, both to present and future ages, the press, and therefore less care is bestowed on the original manuscript. The compositor and the pressman have now taken the place of the ancient scribe and copyist.

But even the individual handwriting varies from its character at various periods of life. In youth it is raw and unformed; in manhood it assumes its full character; and in old age it suffers somewhat of decay. Circumstances also affect its form not inconsiderably. No man is likely to dash off a note on his marriage-day in the same style that he would set about writing out his last will and testament. Our moments of joy are impressed upon the symbolical representations of them, just as are our hours of bitterest sorrow. We often approach our familiars in a scrawl, as if imprinted by bird's claws instead of quill feathers, and which we would not deliberately dispatch to those that we are accustomed to look up to with respect or awe.

Ease and freedom, and an indifference to please, are the prerogatives of rank and fashion; and hence it is probable that the most wretched scrawls have become fashionable among those who ever strive to ape the manners of the great. There are also no doubt, national peculiarities in handwriting as well as individual. The Frenchman will show a volatility and spirits in his writing very different from the sedate and thoughtful German. The Northern Russ or the Calmuck Tartar must have a different fist altogether from that of the soft and voluptuous native of Hindostan.

We throw out these few hints to collectors of autographs. Let them arrange and classify their specimens, and form of them a *catalogue raisonnee*. Thus, in the end, may some philosopher amongst their number elevate the pursuit into a science, at least not inferior to the ancient one of palmistry, astrology, and divination, or to the modern ones of mesmerism, hypnotism, homœopathy, or hydropathy.

PROFESSOR LONGFELLOW.—Ours, if Thomas Carlyle preach a true gospel, is a mechanical age, and a mechanical age it appears to us likely to remain. That the *poeta nascitur non fit*, is admitted as a most undeniable truth—of the reader of poetry something similar may be also said. Dry-as-Dust, by no art, can do other than write rhyme; nor can he do more than appreciate rhyme in others. The great Johnson turned away in disgust from the matchless poetry of Lycidas, and Milton's sonnets. Horace Walpole preferred, as poets, Lord Carlisle and General Burgoyne, to Sheridan and Goldsmith. Voltaire deemd Cato a nobler tragedy than anything that Shakspeare wrote. The reason is obvious. They were all wanting in the vision and faculty divine, to each there lacked—

The poet's eye, in a fine phrenzy rolling.

To them poetry was the amusement of an hour, not the business of a life. Of the true poet, who sings, as Paul preached, because it was at his peril he kept silent, or as David, because the fire burned; or as Jeremiah prophesied, because the words were put into his mouth—of the poet, who tells his tale as a messenger from heaven, who sits hidden—

In the light of thought
Singing hymns unbidden,
Till the world is wrought
To sympathy with hopes and fears if needed not—

they never dreamt. A well-known truism was the utmost at which they aimed. The poet stands before the men of his age; his hopes, his knowledge, his purposes are far more wonderful than theirs. The glorious exhalations of his dawn are to them "invisible, or dimly seen." Hence the age becomes mechanical, sensual, not spiritual, without heart of faith. It reads not the signs of the times. It sees—

No God, no heaven in the void world,
The wide, grey, lampless, dark, unpeopled world.

To this age, the true poet is more or less a stranger and a foreigner, the voice of one crying in the wilderness. As the Hebrew prophet, in the language of mournful complaint, he cries, Who hath believed my report? as the Christ of old, he comes to his own, but in vain. Every age must be more or less mechanical—the struggle for bread, the hard, leaden, matter of fact world, in which the masses live, the tyranny of custom, increasingly stamp a mechanical impress on the age. Burns got about fifty pounds a year, as a government official; was not that a mechanical age, in which such an infamy was done, without bringing down an indignant, million-voiced remonstrance upon the illustrious obscure who had the audacity thus to act? Nor are we much better; we who have seen a Haydon commit suicide, and suffered Hood to die in want. The age does not become less mechanical, because it may give birth to mechanics' institutions, and popular lectures, and societies for the diffusion of useful knowledge, reading, writing, arithmetic. A smattering of the sciences cannot transform the clown into the genius, it cannot even make a man poetical.

Nevertheless, every age has its poet; and to every country there appears its bard. As Wordsworth says, "great men have been amongst us." This old world of ours has hardly a nook that genius has not stamped with a sacred and undying name.—Amongst Scandinavian rocks, along our own fertile plains, by the vineyards of France, beneath the blue sky of Italy, the presence and power of the poet has been felt. The new world has also shared in this universal feeling. Like royalist Europe, republican America has bent at the poet's shrine. Her poets have grown with her growth, and strengthened with her strength.

They have done more than prophesied to their own country alone; their voice has gone out through all the world, it has been borne to us fraught with highest wisdom and truth, beyond the roar of the everlasting sea. We have lent them our Shakspeare and Milton, and already they have given us much truth. And yet America is more mechanical than we. But whether men hear or not—whether the age will sympathise with him or not, the poet may not stifle the burning impulse, the living inspiration that foams and frets within. The bread cast upon the waters may not be found for many days. Thus was it with Milton two centuries ago. Thus in our time has it been with Wordsworth and many more. When Shelly wrote his Adonias, how few there were then to respond to its mournful and musical lament! How many now!

Since Barlow's Columbiad was bought up by the trunkmakers, American poetry has merited and received from us, a far warmer welcome. What Cooper and Irving have done in one direction, a cloud of witnesses have effected in another. Bryant, Dana, Percival, Brainerd, Lydia Sigourney, Willis, Flint, Whittier, and Margaret and Lucretia Davidson, have won for America no inconsiderable share of poetic renown. Still more recently, have the poems of James Russell Lowell, and Ralph Walde Emerson, found readers on this side the Atlantic; though it has not yet published its ponderous epic, that it cannot point to its "gorgeous tragedy in sceptered pall." The poetic development differs at different times. In the Elizabethan age it was dramatic—in the second resurrection of English poetry dating from the immortal Burns, but one tragedy worth mentioning, that of Shelley's Cenci, appeared. This is an age that loves neither the drama nor the epic, and they have vanished, as the three-volume novel of Scott's day has made way for the monthly serial of Dickens', and the inimitable Titmarsh.—Barry Cornwall, Hood, Tennyson, are not the less poets, for the mode their poetry has assumed.—They would not have been esteemed greater, had they written as many dramas as Calderon, or epics as Southey. Shelley and Coleridge would have been equally the poets they were, had the one done no more than publish his Ode to the Skylark, or had the other but written his Poem on Love.

With the name of one who claims to stand amongst the first of American poets, Professor Longfellow, the readers of "The Metropolitan" must be already familiar. His longest poem, "Evangeline," though written in a metre, which elsewhere he describes as "that inexorable hexameter, in which it must be confessed the motions of the English muse are not unlike those of a prisoner dancing to the music of his chains," was not long since warmly commended in these pages. No one with any pretension to poetic feeling can read its delicious portraiture of rustic scenery, and of a mode of life long since defunct, without the most intense delight. His accomplished author, whose portrait graces this number of our magazine, is a son of the Hon. Stephen Longfellow, of Portland, America, and was born in that city on the 27th of February, 1807. At the age of fourteen, he entered Bowdoin college, through the studies of which he passed with distinguished success. In 1825, he was appointed professor of modern languages in the same college—an undeniable testimony to the estimation in which he was held, by those who had the best opportunity of judging of his character. He laboriously prepared himself for the duties of his office, and for that purpose, travelled three years and a half in France, Italy, Spain, Germany, Holland, and England. In 1829, he returned to America, well fitted for the post he was called upon to occupy. During the leisure hours, and they could not have been many, he could spare from college duties, he composed those beautiful poems, which already have won for him not merely an American, but an European fame. Upon the resignation, by professor Ticknor, of the chair of modern languages and *belles lettres*, in the University of Cambridge, Mr. Longfellow, though then but twenty-eight, was elected in his stead. As on a former occasion, he prepared himself for his post, by visiting Europe; but this time he visited principally the north. Denmark, Sweden, Germany, and Switzerland, attracted his steps; after a short sejourn in these countries, he returned to America in 1836, and immediately entered upon his duties at the University of Cambridge, where, with the exception of a short visit to Europe in 1842, for the benefit of his health, he has since remained. The life of the man of letters is generally marked by but few incidents. As with others, so with our author, this rule holds good.—*Metropolitan.*

LORD NUGENT ON DEATH PUNISHMENTS.—A Carlisle correspondent writes us, (*Jerrold's Newspaper,*) as follows: "Lord Nugent's visit has been gratifying in the extreme to the Carlisle Abolitionists, and interesting and agreeable to all. His lordship's ease of manner and fluency of speech, untainted by any straining after effect, was only what might be expected. These, in a man of considerable force of thought and of finished education, render his lordship peculiarly fitted for the task he has so zealously set about. There is something quite refreshing in the fact of a noble and honourable member of the House of Commons thus heartily entering into a popular movement—one involving no class interests, no pecuniary advantages, no temptations in the way of place or patronage. Honour and success to such a man as Lord Nugent! and may his example not only be less rare amongst our nobility, but may it not be lost on our middle classes in their relation to that of less wealth and influence than themselves. His lordship infused a good deal of freshness into the meeting in this city. His arguments were well selected and arranged, and forcibly put; and his illustrations were at once happy and convincing. An example of each may suffice: "Allow, to those who stickle for an unequivocal scriptural command to slay the murderer, that they are right—grant what they insist upon—and let me ask them how they can reconcile this with their loyalty, in according to her Majesty the prerogative of reprieving a convicted and condemned murderer?" Again:—"When I was yet a little boy," said his lordship, "I was kindly taken by an esteemed friend to an exhibition of paintings. He paused before the famous picture by Daniells of a tiger crushed within the coils of an enormous boa constrictor. The painting was to the life. My friend rivetted my attention to it—he pointed out its beauty and its fidelity, I admired it too. He now mildly asked me, 'Are you not sorry for the poor tiger?' I frankly avowed that I was. He agreed with me—but immediately asked, with an impressiveness that I never can forget, 'And were you ever sorry for a tiger before?"

ABD-EL-KADER AND HIS FAMILY.—We find, (says the *Literary World,*) in the miscellany of the *Manchester Examiner* the following picturesque narration, "extracted from the Tribune of the Gironde," of a visit to the distinguished exile at Paris:—"We found the emir seated on his bed. On our entrance he immediately rose and squeezed our hand with warmth and dignity. His stature is above the average; his white woollen clothes exhibit in fine relief his superb face, which is adorned with a long black beard; his white hands are perfectly shaped, and his feet seem surprised to feel the softness of carpets, after having been so long accustomed to tread the sand. 'Since I have confided myself to the honour of the French,' remarked the emir, 'I have not had occasion to repent it a single moment, and I can well understand that weighty reasons at present prevent the realisation of my dearest wish, to live and die at Mecca. I will wait.' The women forming the family of the emir are lodged in a suite of three rooms, joining his own apartments. His mother inhabits the more distant. She is a woman seventy years of age, with a sad and dejected mein, but her eyes sparkle occasionally, like those of her son. She was indisposed when we visited her, and was reclining on a mattrass, before an immense brazier, surrounded by young black and white female attendants, who appeared to serve her with great zeal and attachment. In the second room were the three coloured wives of Abd-el-Kader, on their mattrasses, with their children in their arms. The faces of the latter are very pretty. Their heads are entirely shaved. They say *bon jour!* and shake hands very willingly. The women are all habited in white stuffs, a sort of long gown, and double tunics of muslin or cloth, fastened at the breast by chains of silver. On their naked feet they wear rings of the same metal. Their head-dress conceals their hair entirely. Their ears are pierced for immense ear-rings, which reach as low as their shoulders. Some of the women in this room were tatooed on the face and arms in the most curious manner. They appeared resigned to their fate, but much astonished at the scenes of the surrounding world. The third room is the most curious of all. It is a large saloon, darkened by the partial closing of the shutters, the faint light that obtains ingress being increased by that of an enormous fire. Here we found the white wife of the emir, on a sofa, watching over her children at play. She is about forty years old, and her face is handsome; though her expression be somewhat severe, it is by no means bad. Her white garments are finer and neater than those of the black concubines. Her sad glance seemed to ask heaven what would be the future fate of her unhappy family. Of the two daughters of the emir, one is a superb beauty. Her face is one of those ideal ones that haunt the imaginations of painters, and her eyes are such as when once seen can never be forgotten. Her bare arms, perfectly shaped, are encircled with very simple bracelets. Her hair is adorned with a large riband and some flowers, which announce that the women of the desert are as vain and as fond of borrowing the 'foreign aid of ornament' as their more civilized, and therefore less excusable sisters of Europe."

MR. WALTER SAVAGE LANDOR has published a letter on the European revolutions, in which the following just remarks occur:—"It is undeniable that new forms of government are about to supersede the old throughout the continent of Europe. Some fancy they see the origin of this antagonism in the commencement of the French revolution; others look a little higher up on the North American Congress. In fact, the destinies both of America and Europe were immovably fixed when the spirit left the body of *Old* England and transmigrated into the *New*.—Religion and patriotism fled together from before the throne of Charles; they sought only a narrow asylum, and they laid undesignedly the foundation of the widest and most powerful empire the earth was ever to contain. Religion at the present time exerts but a feeble influence over any portion of the globe. The unwieldy wealth of the priesthood has overturned it on the high road of the continent, and shortly will break it into fragments here, leaving the ore at the bottom of the stream, with fewer earthly particles. Hatred of religion is engendered in many hearts by the anti-christian wealth and offices of its lordly functionaries. France, Germany, and Italy herself, have trimmed and curtailed her phylacteries; in England and Ireland the old pattern has only been disfigured, and the massive bullion carefully covered over. Thirty generals and thirty admirals, the saviours of our country, divide among them a smaller revenue than the Bishop of London has been enjoying for many years. Abuses less intolerable have excited the insurrectionary spirit in France and Germany. Taxes are more intelligible than principles; taxes, in one form or other, have shaken half the world for three-quarters of a century. When we fall, it will be after a dreadful struggle against taxation. This idea brings me to the point I would arrive at. The weight of taxation has a second time put into movement the revolutionary wheel in France. Happily for us, as we may think she is too poor for war. But is it more difficult for half a million of soldiers to find sustenance in Poland and Lithuania than in the streets of Paris?—Is it more difficult to conciliate nations by kindness than kings by treaties? Are sympathies confined to the higher classes only? War is begun between the few on one side and the many on the other.—Whether it shall be a war of extermination for the weaker party, a month probably will decide. The weaker party, let me tell you, is not that whose blood now blackens the pavement of Messina; is not that which the hounds of a murderous prince are licking off his hand at Vienna. The brave are fallen, but not all the brave. Dreadful will be the hour of retribution and atonement. Germans, Italians, French, perceive the impossibility of tolerating the fraudulence of princes. All we can hope is exemption from retaliation, abstinence from the infliction of bodily pains and penalties. Nothing would be more imprudent, or indeed more intemperate than to let loose the dogs of war from the royal kennels. Had I a voice in any country on the continent, I would say, "Confide no longer; but be clement; be generous; give your princes a chance and a choice of becoming honest men; grant them a sufficiency to educate their children well, and to maintain them handsomely, far away from the land of their birth, and from the breath of evil counsellors." We are now turning over the first page of *the* revolution."

THE NON-RESISTANCE PRINCIPLE.—Under the above head (says the (*Glasgow*) *British Friend*) the following article appeared in a Plymouth paper, of the 11th current. We transfer it to our columns, in testimony of our approbation of the consistent conduct of our friend, WILLIAM BRYANT; and we would that every member of our Society, who may be called upon in a similar manner, might act with the like honest uprightness to principle.

"Two or three gentlemen who had been summoned to appear in the course of the previous week to take the necessary oath as special constables for the ensuing year, should their services unfortunately be required in that capacity, but who were prevented from attending upon the proper day, now appeared and, with a single exception, took the necessary oath without any scruple. The exception was that of Mr. William Bryant, a respected member of the Society of Friends, who made inquiry first as to the nature of the duties of the office sought to be imposed upon him? to which it was replied, that it was to assist, if necessary, in the preservation of the public peace, should he be called upon by the civil authorities to afford them the benefit of his services in that respect, which, however, was hardly probable, as it very rarely, if ever, happened that the special constables were called upon to act. He might rest assured that nothing more would be required of him, under any circumstances, than what the law required.

"Mr. Bryant was quite satisfied that he would not be asked to do more than the law allowed; but the fact was that he could not consent to do so much as the law might require of him. He could never wield a constable truncheon, and he felt, therefore, that he must decline, under any circumstances, to act as a special constable.

"Mr. Phillips: You would not be asked to do more than to assist in protecting the lives and property of your fellow-subjects. And you surely do not mean to say that if your own house was broken into, you would not offer any resistance to robbery and violence?

"Mr. Bryant: I do mean to say, what I have already said, that I should offer no resistance, under any circumstances. In so doing I believe I am only obeying a higher law than that of the chief magistrate—a law which says, 'Resist not evil.'

"The mayor observed, with evident pain, that as Mr. Bryant refused to act, he had no alternative but to inflict the fine which the law directed should be levied in such cases. The fine was £5; but as Mr. Bryant's refusal was dictated by conscientious scruples only, the Bench was glad to be enabled to mitigate the penalty to 40s. which was the smallest penalty they were allowed to impose.

"Mr. Bryant felt satisfied of the truth of the mayor's remark, that he was performing what was to him a painful duty, and he hoped that at no distant period an alteration of the law would relieve him of so disagreeable a task. He (Mr. Bryant) was sorry to give the Bench further pain and further trouble; but as he could not consent to pay the fine, it would be necessary for them to issue a distress warrant, and he would promise them that his doors would be opened to the officers of the Court whenever they made their appearance.

"Mr. Bryant then left the Hall."

VEGETARIAN SUPPER PARTY.—On Monday evening (says a correspondent,) a supper was given by the Vegetarian Society, at the Whittington Club, to a party of ladies and gentlemen, numbering considerably upwards of 100. There were four long tables ranged in the long room, decorated with numerous vases of flowers and evergreens, and spread with vegetables cooked in a variety of ways; with pastry, bread, and fruits. The only beverage was water.—The dishes most patronised appear to be *omelettes et fines herbes*, fritters, pea-pudding, and plum pudding. Mr. Neesom, the chairman, after supper, delivered a short speech, setting forth the objects of the society. He said the party had been invited by a few vegetarians resident in London. An opportunity was thus offered for a promiscuous assembly to examine for themselves into the system. People started at the idea of doing without animal food, but the present ample and simple repast, and prevalent happy feeling, showed that we could do tolerably well on the absence of flesh. While thousands upon thousands around us were fearing they could not obtain the necessaries of life, the operations of the Vegetarian Society were more than ever important. Its members acted upon the principle that it is the duty of every man who wished to see his fellow-men happy to consider the way to make him so, by rational means. Is not (said the chairman) the recommendation good, when we say it is advisable with him of limited income that he should make his expenses square with it; and not, by seeking the indulgence of a depraved appetite, exceed his independent means? We should hear nothing of labour combination societies, emigration societies, and others, if we adopted the system of this society.—Sirs, I find by personal experience, I am in far better health by my abstinence from animal food than I was for the many years during which I partook of it, and yet my avocations confine me to a close room throughout a long day; and I seldom retire to rest till after midnight. The poorest man does not expend less money upon his food than I do. Mr. Lane (United States,) in the course of a few observations, referred to the presence among the company of a lady who kept a large vegetarian boarding house in New York. He concluded with the sentiment that a "flesh diet is inconsistent with man's moral or physical constitution." Mr. Turner followed, and was succeeded by Mr. Passmore Edwards, who stated that some members of the Whittington Club had considered upon, and, in a few cases, already adopted the vegetarian system. Pythagoras, who lived to 100 years, was a vegetarian; Zeno, the philosopher, lived upon the simplest food. In modern times, Franklin, Sir I. Newton, Howard, Swedenborg; and in later days, Lamartine, Ralph Waldo Emerson, had been and were vegetarians. Various other speeches were delivered, and after a vote of thanks to the chairman, the party broke up.—*Jerrold's Newspaper.*

Gleanings from Foreign Publications.

The Emperor of Russia forwarded to Windischratz the grand cross of the order of St. George, and to Jellachich that of the order of Vladimir.

Some scientific gentleman connected with the Royal Irish Fisheries Company have discovered that "he celebrated fishing banks of Newfoundland actually extend across the Atlantic to within 160 miles of Ireland!" and the quantity of fish on the said banks is more than sufficient to supply the markets of the whole world.

It appears (says the *Glasgow Examiner and Times,*) that the total number of emigrants from the United Kingdom in 1847 was 258,270, whose destinations were as follows:—

North American Colonies	109,680
United States	142,154
Australian Colonies and New Zealand	4,949
All other places	1,487

AN ANTIQUE.—A golden bracelet, of the intrinsic worth of about £20, which is thought to have been deposited at the time of the conflict between the Romans and the sons of the British King, Cunobelin, was lately found by a ploughman on the estates of Mr. R. Fox, near Wendover, Bucks, and is to be presented to the British Museum.—*Morning Post.*

CELTS AND SAXONS.—France never produced a Jefferson nor a Washington; chiefs and clansmen she has in abundance. Bugeauds and Cavaignacs are always at her service; and a something exceedingly resembling her present favourite Louis Napoleon, she may find in any asylum; but not Jeffersons' nor Cobdens—Washington and Scott, Taylor and Adams, were men of Saxon growth, not Celtic.—Dr. KNOX (*Medical Times.*)

SUNDAY BATHING AND BUTCHERING.—Those dreadful scenes of war, the battles of Talavera and Waterloo were enacted on a Sunday, and by Christian warriors.—And scenes of man-butchery may again occur, on the same holy day; but from the silence of the bench of Bishops on the subject, we must suppose that they deem travelling and bathing on Sunday a greater crime than slaughtering human beings.—*Mr. A. Trevelyan's Evils of Class Legislation.*

The *Adelaide Observer* (says *Jerrold's Newspaper,*) reports a curious lecture by the Rev. Mr. Coyle, R. C. C. on "America and the Americans." Of the electioneering spirit he said: "If they wanted to give any unfortunate fellow a black name they had only to get him to become a candidate for some public office, and then all he had ever done in his life would be raked up against him, and even all that his ancestors had done before him."

A PROPHECY.—The singular prophecy made by Fleming in the year 1702, is now well *en route* to a fulfilment.—Nearly a century and a half ago that singular Vates foretold the French Revolution of 1789, that the Papacy would then receive a severe blow through the sides of the French Monarchy, and that the final overthrow of the Pope would take place in the 1848, although he said there was a possibility that the Pope of Rome might linger in the Vatican (completely shorn of his power) until the close of the century.—Paris Correspondent of the *Morning Post.*

THE HEIGHT OF IMPUDENCE.—When Dr. M. Hall presented his paper "On the true Spinal Marrow, and the Excito-Motor System of Nerves," to the Royal Society, the junior secretary Mr. Children, after the reading of a most interesting experiment on the tortoise, wrote on Dr. Hall's manuscript. "Will they move after they are made soup of?" Well may the doctor exclaim, in a letter addressed to the Earl of Rosse, "Alas! for Science at the Royal Society."—*Lancet.*

The *Journal de Verdun* (says *Jerrold's Newspaper,*) gives the following song as very popular in that part. It may be roughly rendered thus, the French being retained for the rhymes:

"Wish you for *une canaille?*
You must return Raspail,
Wish you for *un coquin?*
Vote for Ledru-Rollin.
Are you for *le mic-mac?*
Then uphold Cavaignac,
But wish you for a good one?
Then elect Napoleon."

The French is not one bit more polished than our version. *Le mic mac* (secret intrigue, plot) hardly fits Cavaignac, but then the rhyme does.

LADY CLARE AND HER FAMILY.—Lady Clare (the wife of the Irish Chancellor) was the daughter of Richard Chapel Whaley, of Whaley Abbey, in the county of Wicklow, whose check on his banker, in a moment of uxorious gaiety and liberality, was thus singularly expressed—

Mr. Latouche,
Open your pouch,
And give unto my darling
Five hundred pounds *starling*;
For which this will be your bailey;
(Signed) Richard Chapel Whaley.

This gentleman's name was popularly transformed into Burn Chapel Whaley, no creditable testimony of his ill-directed religious zeal, thus manifested in the destruction of Catholic places of worship, then unprotected, or rather proscribed. His son was known as Jerusalem Whaley, in consequence of a wager of £20,000, it was said, laid and won by him, that he would proceed to and return from the Holy City in a space of time then bordering on what was considered of impossible performance; but which would now be of most easy execution in less probably than half the time.—*Cork Magazine.*

THE GUN COTTON CURE.—It is not a little singular that this substance, which gave such a fearful proof of its tremendously destructive powers on its first discovery, and threatened to become a terrific agent in the destruction of life, should, under the control of science, become a manageable and submissive aid in the cure of disease. These reflections are occasioned by the perusal of a paper, in the *Lancet* of last week, entitled "Observations on Collodion in the Treatment of Diseases of the Skin, by Erasmus Wilson, Esq. F.R.S." The author observes that he has used a solution of gun-cotton in ether, technically called collodion, somewhat extensively in the treatment of diseases of the skin, and with very satisfactory results. He reports that he finds it to possess four important properties, namely—1, That of a mild stimulent; 2, That of an efficient substitute for the natural scarfskin; 3, That of a mechanical compress; 4, That of an adhesive glue, from which property it derives its name. As a substitute for the absent scarfskin it is transparent, pliant, and more or less impermeable according to the thickness of the layer used. Its most remarkable property is that of the contraction which takes place during drying. Thus Mr. Wilson succeeded in removing a permanent redness of the nose by means of the contractile power exerted by a thin film of this substance, painted on the skin with a camel hair brush. The glue-like property of the collodion is evinced in its power of causing the adhesion of cut surfaces. When employed with the purpose of keeping together the edges of an incision, a piece of cambric or thin linen rag should be dipped in the solution and placed along the line of incision, after the cut edges have been adjusted and thoroughly dried. In chapped hands, the collodion acted not merely as a protective covering, but also promoted the healing of the cracks. In chapped nipples, it was even more efficient in its protective and curative action, and seemed to work a charm upon the painful skin; the gaping cracks were instantly drawn together and almost obliterated by the contracting power of the remedy, and were effectually shielded from the influence of moisture and the pressure of the gums of the infant, and all this in consequence of the rapid evaporation of the ether in an instant of time. Mr. Wilson further observes that this remedy is likely to prove invaluable to mothers suffering under chapped nipples, as being in no wise injurious to the infant, from offering nothing which can be removed by the lips during the act of sucking.—*Jerrold's Newspaper.*

FEMALE SOCIALISTS.—A curious democratic demonstration took place on Sunday evening, at the Barrire do Maine, under the denomination of a banquet of female socialists. The subscription was 25 sous, or a shilling a head, without distinction of sex, children under 10 being admited gratuitously. The number of guests was about 1,200, including 200 children. The president, secretaries, and stewards were ladies. The bureau consisted of three ladies and three gentlemen. The report says that most of the guests appeared in toilettes of much elegance; and dresses were generally of rich silks or satin, and most of the ladies wore in their hair, as at evening parties, flowers or other similar ornaments. A great number of young ladies, from 15 to 20, thus apparalled, were there with their mothers. The first orator was Pierre Leroux, who made a speech on the rights of women, whereupon a lady rose and gave the toast of the Republic, to which the men added "*democratique et sociale?*" Madame Gay then made a speech on equality, directing her arguments to prove the equality of the sexes, and that, if women were refused their rights, they would recover them by artifice, if not by force. M. Caudelot gave "The Democratic and Social Republic," accompanied by a speech. Madame Desroches gave "The Health of the Defenders of the Rights of Women." Madame Delongueville gave a toast "To St. Simon, Fourrier, Cabet, Pierre Leroux, Proudhon, and Louis Blanc." One of the young and fair stewardesses rose and demanded that the name of Raspail should be added. This the meeting, however, declined.—*Ibid.*

HEREDITARY BIRTHS AND DIRTS.—The Earl of Vinchilsea has often told us that he was "born a Protestant;" and the Hon. Charles Wentworth Fitzwilliam has been apprising the world that he was "born a Free Trader!" Such inheritors of their principles with their acres have their parallel in humble life in the Preston operative, immortalised by the *Chronicle* of that town. John's employer, a mill owner somewhat despotic in his benevolence, had erected baths at his own expense, and required that all his workpeople should pass at stated intervals through soap and water to their work. One obstinate democrat, loth to be clean on compulsion, remonstrated. "Had he no choice? was it no wash no work?" "Yes; he must wash himself regularly." "What! all over?" "Yes." "Feet and all?" "Feet and all," echoed the obdurate tyrant. "I'll leave first," said John: "neither my father nor my grandfather before me ever washed their feet, and (putting on his hat) I'll starve before I'll wash mine!" We shall never again hear a man talk of being "born a Protestant," or a Tory, or a Free Trader, but we shall think of honest John and the hereditary dirt on his feet!—*Gateshead Observer.*

THE SNUB NOSE.—The mind shrinks from the thought that after contemplating the powerful Roman-nosed movers of the world's destinies, or the refined and elegant Greek-nosed arbiters of art, or the de